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REVIEW OF NEW PUBLICATIONS.

ART. I.—*A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are reconciled at once to Modern Science and Sacred History.* By ANDREW URE, M.D. F.R.S. Member of the Geological and Astronomical Societies of London, &c. &c. &c. Professor of Physics and Lecturer on Chemistry in the Andersonian University. London: Longman, Rees, Orme, Brown, and Green. 1829. 8vo. Pp. lv. 621. Plates, VII. Wood Engravings, 51. Price 21s.

GEOLOGISTS do not think much of this work as a book of science, because it is chiefly a compilation from its predecessors, and as such contains so many opinions, and so many statements, that it is almost impossible to form any new decision upon the great questions which interest the student in geology, by the light it throws upon those subjects. What however causes us to undervalue it in that respect, induces us to think very highly of it in another point of view; for the variety of information which it affords, and the pleasing style in which it is written, recommend it greatly as a summary for such as are content to take their notions upon these abstruse questions at second-hand. It is with reference to this consideration that we have deemed it a fit publication to be noticed in these pages, more especially as it certainly, in great measure, fulfils the promise of its title-page, and reconciles the great differences which geologists and divines have found in the interpretation of the Mosaic history of the earth. We owe, therefore, no apology to our readers for thus stepping aside from our usual path, to wander awhile in the rocky wilderness of geological speculation. It is most marvellous to see how the ignorance of man will exalt itself against the knowledge of his Maker—how the dark absurdities of human reason will presume to enter into competition with omniscient wisdom, and how the thing created dares to say unto Him who made it—“The

authentic history of thy works is a fable." To such follies as these has the perversion of the study of geology given rise: and it is singular that such fruits should have arisen from such a stem: for if there be any portion of natural history which, more than the rest, is calculated to afford an illustration of the truth of Scripture, it is that portion which weak-minded and wrong-judging men have prostituted to the cause of infidelity. Why this should be the case it is difficult to conceive. "The *undevout astronomer*" has long been styled a madman; and no less so the botanist who, gathering from the diluvial soil the specimens which he needs, sees not in the flower he cherishes, the name and the power of that God, who, in the words of the historian, said, "*Let the earth bring forth grass, the herb yielding seed after its kind, and the tree yielding fruit after its kind, whose seed is in itself upon the earth: AND IT WAS SO.*" But no sooner does the geological sceptic look out, than all this wonderful and wonder-working system is declared a thing of chance; and instead of putting faith in the word which tells him, that "*in the beginning God created the heaven and the earth,*" without seeking to know *what* and *when* that beginning was, we find him doubting, or affecting to doubt, whether the world ever had a beginning at all. He will not be satisfied unless we tell him how long the days were in which the Almighty worked his will upon the elements which He had made, —unless we measure for him, with the shallow hour-glass of human ignorance, the very duration of the twilight which ushered in the dawn of earthly existence; unless we calculate the weight in ounces of the "dry land" which appeared, and fathom with reckless presumption the depth of those waters whose "gathering together" God called "seas."

The error lies here:—the writings of Moses state the occurrence of two great events in the history of our planet—its creation in "the beginning"—its destruction for a time by the deluge which occurred in the time of Noah. Now geologists have no right in common sense to speculate upon that which occurred *before the latter epoch*.* What can we know of the primal features of the globe? What can we build upon, as data, in our best arguments respecting what *might have*

* One of the controversial inquiries of the present day is, the cause of the *excavation of valleys*—one party siding with the late Mr. Conybeare in his arguments respecting *running waters*—the other, enlisting under the banners of Dr. Buckland, (with at least reason on their side as well as Scripture), who say that valleys owe their form, depth, and direction, to *diluvial* action. We were much delighted lately to hear the sensible way in which the President of the Geological Society, the learned and eloquent Professor Sedgwick, endeavoured to reconcile the discordant and jarring differences of the "*Fluvialists*" and "*Diluvialists*," by shewing how little either knew of the matter, and how foolish it is, in clever and accomplished men, to let subjects of speculation awaken feelings of uneasiness where, under such circumstances, peace had been a better result, though born of ignorance.

been? To reason thus, is to throw away the only means of reasoning; it is to attempt exploring a Cretan labyrinth without the Dædalian wing; to navigate a stormy and unknown ocean "chartless, and starless, and with compass gone." Weak, and worse than wicked, speculations of an imaginary nature on the "*fiat*" of Omnipotence are surely beneath the indulgence of men, who would instruct the ignorant and unfold to the gaze of the foolish the hidden mysteries of Almighty power. There is nothing in the first chapter of Genesis *contrary to reason*, though *much beyond our present knowledge*: and to doubt what we cannot explain, according to our pre-conceived notions of philosophy, is to resign the character which the sceptic vainly endeavours to arrogate unto himself. Whether the six days of creation be ordinary days, of which we know and feel the brevity; or days of ages, in which "a thousand years is as one day"—what are we the wiser—what are we the *better*—for attempting to discover? God could, if he had pleased, have never set a sun in the "firmament of heaven," nor have given that sun of reason to enlighten the intellect, which too often suffers a more dark eclipse than its day-dividing type. Such, however, is not to be considered a general error with geologists. There are those who have contented themselves with reading as much of the book of nature as they understand, and no more: and such men are more worthy of attention than the soaring rhapsodist who pretends that he has passed the "*flammatia mænia mundi*," and gazed on the mind of the Creator at its work of wonder.

There is, however, sufficient which may be understood to convince us of the two facts which Moses has stated. Most men acknowledge that the earth did begin to be "in the beginning:" and geology has proved, by an examination of our gravel beds,* that, whether Moses had told us so or not—whether there was evidence of such a fact or not in the wild traditions of the heathen—at one time or another, "*the waters*" **MUST HAVE** "*prevailed exceedingly upon the earth*," and that "*all the high hills that were under the whole heaven*" **MUST HAVE BEEN** "*covered*." There is not a pebble lying in the path of the sceptic, which would not teach him this truth, if he would search out whence that pebble was broken, and how it was rounded. Geology, therefore, besides doing away with the ridiculous absurdity which Linnæus expressed in his famous climax, "*Lapides crescunt*," &c., proving that stones, if they alter at all, must be *diminished*

* If geology had done no other service to the world than this, it had done enough to deserve immortal honour; and to Dr. Buckland, as pioneer in the ranks of that science, we cannot assign sufficient praise for his patience, industry, and zeal. He has shewn, that, though we may have no mountains to ascend, or unknown valleys to explore, we have, in the *debris* with which we strew our garden walks, or mend our highways, more interesting matter for inquiry and thought to exercise themselves upon, than many of the students in the more magnificent fields of nature.

instead of *increased* by length of years, has taught us another lesson, that "Wisdom crieth in the streets," as Solomon says, and that man regardeth her not. If Moses had never told us, that God destroyed the earth with a flood, *for the wickedness of men*,* geology would convince us, that the earth had been destroyed, and by a flood. But this is not enough for the sceptic; he, forsooth, must be taught, or he believes nothing, how the flood was brought about; whether by "the great deep" which was broken up, we are to understand a reservoir outpouring its contents, or the simple operation of the ocean disgorged from its bed by a supernatural cause.† However interesting such questions may be, when considered philosophically (and no true philosopher discards the only book likely to assist his inquiries), when fanciful and extravagant theories are built upon them, it is time that the restraining hand of common sense should put a rein on the imagination of their authors.

None of our physical records are better fitted to inculcate humility (says Dr. Ure) than the geological systems of the 18th century. They exhibit the human mind, in gesture proudly eminent, but yet the perpetual dupe of phantasms as extravagant and unreal as the prodigies of oriental fiction.—P. xx.

At different times within the last few years different authors have risen, with a zeal, perhaps, greater than their judgment, to overthrow these fairy fabrics of mental inconsistency, but they have principally failed because they wrote too generally. It must not be imagined that because geology improperly pursued, or hastily taken up, has given occasion to sceptical notions, that, consequently,‡ every geologist is necessarily a sceptic; but this appears to have been the idea of

* We really believe that in these words lies the root of the difficulty. Had Moses said nothing about the cause of the flood, sceptics might have believed it. It is well known, how Voltaire endeavoured to convince the world, that the *petrifications found in Italy were the fish left there by pilgrims, and which had been hardened into stone in the course of a few years*; and it is not long since, that the writer of this note heard an *Essay read at a "Philosophical Society,"* which ended by asserting, that God did not destroy the world by the flood in *wrath, but in MERCY!!!*

† It is, to venture an opinion somewhat speculative, in our turn, more likely that the flood was brought about by volcanic action melting the ices at the poles, &c. We have said nothing of volcanic action in this paper: if we had, we must have entered upon various points of inquiry somewhat foreign to our present undertaking, though not uninteresting to the student who reads of the "*smoke of the burning of the great city,*" and hears of earthquakes and volcanic flames in the vicinity of that spot which many Roman Catholics and most Protestants believe to bear the foundations of "*Babylon the Great*":—we could speak of Albano and its threatenings of fire, till our readers should think our hint no chimera. Moreover, volcanoes would supply us with thoughts of that great and depicted event which is to consume the world by fire, without feeling a necessity to call in a comet to our aid.

‡ That this notion is prevalent, may be learned by the fact, that not many weeks since we received a letter containing a request, that we would refute this notion in our pages; since the writer had been asked by a friend, whether *Geology was not almost synonymous with scepticism?* and had been told so by many others, persons of intelligence and talent. It is not unlikely Mr. Bugg's "*Scriptural Geology*" may have done harm in this way, alarming without pacifying.

Mr. Bugg, who, in his "*Scriptural Geology*," has laid about him right and left, as if he were the avenger of Scripture, and cared not what he said about geologists, so that he vindicated the Sacred Writings from what he *imagines* to be affronts offered to them. Perfectly misunderstanding the value, as well as the errors of geology, he has confounded right with wrong, and wrong with right, and has increased the confusion which he, doubtless, intended to clear up. His labours, therefore, though praise-worthy in purpose, are useless in execution. Had he written less obstinately, he would have written more effectively; for a greater error in criticism cannot exist than the pushing of a point too far. Great reasoners always stop short of their argument. Paley never ventured to the extent of his conclusions—and Euclid loved to prove his demonstrations by the *argumentum à fortiori*. Next to Bugg, Mr. Granville Penn, in his "*Geologies Compared*," &c. ranks as a defender of Scripture: scholar and gentleman as he is, he has written like a scholar and a gentleman; but his book is imperfect, because he has argued, like his opponents, frequently by conjecture.

Dr. Ure, in the work immediately under consideration, is the most recent of those who have attempted, on the principles of sound ratio-cination, to reconcile "the revolutions of the earth" "to modern science and sacred history." We have said before, we consider the author to have fulfilled in great part the promise of his title-page; and we are persuaded that our readers will agree with us in our opinion, if they will peruse the pleasing and instructive Introduction to the body of the work, wherein, in a tone of philosophical independence, he has canvassed the opinions of the great geological theorists, and stated his objects with great clearness and precision. After having spoken, in a quotation from Alison, of the end to which all knowledge should be employed, viz. to illustrate the wisdom or the goodness of the Father of nature; our author thus observes:—

Negligent of these truths, it has become the fashion with several systematists to obliterate from their transcript of Nature, those traces of creative design which have been inscribed on every page of the original, for the delight and elevation of the student's mind. This is a deed of singular demerit, derogatory at once from the well-being of man, and the glory of God. Should the harmonious co-operation of the elemental powers, light, heat, and electricity, towards their manifold subjects, solid, liquid, and aeraform, be contemplated as the preconcerted wisdom of Heaven, this idea is scouted as fanatical. Are Final causes, or the purposes of individual being, no longer to be sought after soberly in physics, because, forsooth, in the infancy of science, phantasms were taken for realities in this delicate research? The same rule should make us renounce every scientific inference; because, in one shape or another, it may have been absurdly drawn before. Final causes, the conditions of existence, or the correlation of parts and functions, constitute the unceasing study of the genuine naturalist, who investigates the principles of organic life. Because Galen, in his treatise *de Usu Partium* has given unfounded fancies for final causes, is Cuvier to be denounced for inferring the shape and size of an unknown animal, its tribe, genus, and species, whether living or extinct, from a single fossil bone?

In fact, final causes, or the mutual uses and subserviency of parts, are his sole guides in this intricate labyrinth.

We readily admit that the time has not arrived, and may perhaps be still far distant, when the experimental philosopher may safely employ final causes as the *leading* clue in his inquiries. In the history of ancient, and the early periods of modern physics, final causes were often assigned, before the proximate or operative causes had been explained, or perhaps examined. This inversion of inductive logic, need hardly be apprehended from any experimentalist of reputation in the present day. In such circumstances, therefore, the temperate use of final causes may be encouraged, first as serving to arrange several inductions under a general head, but especially as displaying the concerted harmonies of Providence. The outcry against them is one of the countersigns of the sceptical school.—Pp. xliii. xliv.

To analyze, or to quote from, the various topics discussed in this interesting treatise, is impossible:—our limits prohibit it: but our intention will be fulfilled in producing such arguments as may enable those amongst our readers who, perchance, have imbibed incorrect notions on the subject, that geology contains in it nothing which militates against the faith of the Christian; but, on the contrary, that it tends to establish the credibility of the Sacred Volume. We profess not to have made up our minds upon the point which we alluded to above, respecting the length of the demiurgic days; but we feel assured that no sensible person can gather from the indistinctness of the statement in the Bible any thing to perplex, or to destroy his credence of the facts asserted. We are, therefore, content to see by faith that which we cannot, at present, otherwise understand. Still, to shew what can be said upon the simplest construction of the passages in dispute, we produce the comments of Dr. Ure:—

Many speculative writers have considered the record of Moses as referring merely to the origin of the human race, without at all defining the epoch at which either the earth or the system of the world was made. This opinion seems quite incompatible with the direct and obvious meaning of his narrative of Creation. The demiurgic week, as it is called, is manifestly composed of six working days like our own, and a day of rest, each of equal length, and therefore containing an evening and a morning, measured by a rotation of the earth round its axis. That this rotation did, at no former period, differ materially in duration from the present length, has been shown by Laplace in his *Système du Monde*. Hence it is to be regretted that any commentators of Scripture, misled by fancied necessity of certain geological schemes of stratiform superposition, should have vexed themselves and their readers, in torturing the Hebrew words for day, and evening and morning, into many mystical renderings. That Moses attached no such vague meaning to the creative days in Genesis, is evident from the language of the fourth commandment in Exodus: “Six days shalt thou labour and do all thy work, but the seventh is the sabbath of the Lord thy God: in it thou shalt *not* do any work . . . for in six days the Lord made Heaven and Earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.” Here, as every where else, the Bible is its best interpreter, and will always enable any man of common sense and unbiased judgment to arrive at a satisfactory conclusion, while the dupe of critical refinement is stumbling in a labyrinth of Hebrew roots.

We may, moreover, ask why we should claim in behalf of our globe, a more ancient origin than that assigned by the inspired chronologist? Will its rank,

dignity, and importance, be enhanced by a remote genealogy? Is this a taint of the pride of ancestry, common to the whole family of man? But how can it be safely gratified? Even lynx-eyed science can pierce the dark veil of creation no further than common vision. Her telescopic glasses, which pierce farthest into space, have no time-penetrating power whatsoever.—Pp. 10—12.

I have no doubt, that by many it will be deemed the conception of a narrow mind, to limit the origin of our earth to so modern an epoch. But if it was formed for the dwelling place of Man, what use is there for imagining a more distant beginning? Why build a mansion in the wilderness of space, long ere tenants are prepared to occupy it? Nor are we warranted in ascribing an earlier date to the celestial orbs; for the heavens and the earth were the offspring of one creative mandate. And what advantage do Philosophers hope to gain, by going back a million of ages? Even then they are at an era equally recent, compared with Him who is from everlasting to everlasting, for with the eternity of his BEING, all revolving time is incommensurable. Though the existence of spiritual intelligences prior to the formation of Man, seems to be suggested in Scripture, yet of material pre-existence, no indication is given. It appears, therefore, that neither Reason nor Revelation will justify us in extending the origin of the material system, beyond 6000 years from our own days. The world then received its substance, form, and motions, from the volition of the Omnipotent.

Assuredly, no rational creature can carry its thoughts, without a profound sentiment of dismay and self-annihilation, into that infinity of time and space which was occupied by Deity alone. Can Philosophy tranquillize the soul, in doubt, whether this appalling solitude shall not return? No indeed. But the Faith of Jesus Christ, founded on his Resurrection, gives his followers the assurance, that the future infinity will be of a different character from the past; for in it, the self-existing Jehovah will live in fellowship with the spirits of just men made perfect. Pp. 14, 15.

We cannot extract the many beautiful passages respecting the theory of light, and the atmosphere, from want of space; but shall now state what is said about the primeval land and ocean.

Dr. Ure is inclined to consider that the original land bore to the water about a ratio of equality. Newton has demonstrated that the only form compatible with an universal diffusion of waters round a revolving globe, is an oblate spheroid. If the mass be not homogeneous, but composed of strata, which increase in density towards the centre (which is, as geology infers, the case with our present earth), then the figure which the revolving globe would assume is a less oblate, though still elliptic spheroid—the actual predicament of the globe which we inhabit. The Scriptures also teach us that the original form of the globe was “the regular spheroid, when it lay enveloped in the shoreless deep.” *Vide Gen. i. 9.* The alteration is supposed to have been the disruption of the surface by the elevation of the originally horizontal, or rather circular, bands of rocky strata into the mountains which diversify the world. The successive creations of vegetable and animal existence are also stated to have been produced by causes which equally agree with the written word, and the unwritten inductions of philosophy.

In Book First we have seen the dry land upheaved out of the circumfluent waters, clothed with vegetation, and stocked with animal life. The primordial mineral strata which we afterwards considered, are void of organic forms.

Those which we now proceed to examine, present distinct remains, more or less abundant, of living beings. Here, therefore, we should pause in solemn meditation, on the most marvellous phenomenon, which Nature, full of wonders, can possibly exhibit to the eye of man; the dawn of organization; the mystical transition from the blank of eternity to the fulness of time, from the inertia of the first matter, to the self-movement of life; the first-born of earthly creatures; records of the CREATIVE SPIRIT, traced in imperishable characters, which every peasant may read, and no sophist can falsify. Here the rudiments of vitality lie embalmed in enduring mausoleums. An ancient catastrophe has rendered these primeval vaults accessible, enabling us to behold the eldest progeny of nature, which display, even in their exuviae, the perfect workmanship of the DEITY. The infinite void that separates death from life yawns before us, the inscrutable pathway between nonentity and existence, which an Almighty Being alone could traverse. Thus, even these elemental organic forms, are infallible documents of that ETERNAL WISDOM, which willed a world into being.

The erection of the subaqueous strata, into the primitive mountains and plains, was evidently accompanied with universal disruption. Innumerable fragments of both the upborne and upbearing rocks were tossed about, and washed down into the congregated waters, along the precipitous shores, and over the bed of the primeval ocean. These shattered fragments becoming agglutinated by their own pulverulent cement, soon recomposed continuous strata, which bear internal evidence of the violence that gave them birth. Thus were formed the *transition* rocks of geologists, mineral masses which denote the passage between the upright primitive and the horizontal secondary strata, between those of inorganic and organic evidence. These rocks are called conglomerate, or fragmentary, from their aspect and composition. In the course of the consolidation and re-union of their parts, a few of the organic forms with which the sea was beginning to teem, falling into their crevices, became imbedded in their substance. Hence we see how some vestiges of animal existence, appear in the oldest conglomerate, or greywacke formation. The convulsions, which after a long interval, caused the deluge, have also dislocated many of these conglomerates, so that strata of rounded pebbles assuredly aggregated in a horizontal position, are now found standing in upright walls. Thus the famous puddingstones of Valorsine, in Savoy, are a kind of greywacke schist, containing rounded fragments of gneiss, and mica-slate, 6 or 7 inches in diameter. That stones of the size of a man's head, previously rounded by attrition, should build themselves up in a perpendicular wall, and stand steadily thus, till fine particles of hydraulic cement should have time to envelop and fix them in their upright posture, is an absurd and impossible supposition. It is therefore demonstrable that these pudding-stone strata were formed in horizontal, or slightly inclined beds, and erected after their accretion. Such effects would be produced on the convulsive emergence of the pebbly banks out of the primeval ocean, either at the deluge, or some preceding catastrophe. There are mountains 10,000 feet high in the Alps, formed of firmly conglomerated pebbles.—Pp. 129—131.

But we hasten to the second great event recorded in the Mosaic history—feeling convinced that, if the foregoing extracts do not induce a perusal of the work, the passages which we shall quote upon the subject of the Deluge, will convey an impression of our author's talent, sufficient to justify our recommendation of that perusal.

It has been maintained by some ingenious writers, that the whole of the antediluvian earth now lies drowned under our actual seas; and that the whole of the present dry lands, formed the bed of the antediluvian ocean. I do not mean to offer any elaborate examination of this hypothesis. Dr. Buckland has, in my opinion, advanced sufficient evidence, to prove that considerable portions at least of our existing grounds, were occupied by land animals before the

Noachian flood, in his ingenious theory of the hyaena caves, to be described in a subsequent chapter. These seem to have been antediluvian dens of those *carnivora*, whose exuviae buried in diluvial loam, along with the gnawed bones of the animals on whose carcasses they preyed, still attest their ancient habits and resort. That they are not post diluvian, appears from the osteology of the animals; as the bones differ specifically from those of their existing generic types.

The texts of Scripture which have been cited in proof of the total submersion of the antediluvian world, particularly by Mr. Penn in his comparative estimate of the Mineral and Mosaical Geologies, merit the deepest reverence; but they will admit, on his own principles of criticism, of a less restricted interpretation. That the ground of the antediluvians was cursed on account of Adam's transgression we are expressly assured; and we also know that its destruction was denounced in the prophetic intimation of the deluge to Noah. "I will destroy both man and beast, and the creeping thing, and the fowls of the air; and behold, I will destroy them *with the earth*." Moreover, this penal expiation of the curse due to sin, is declared by St. Peter to have been accomplished. "The world which *then was*, being overflowed with water perished; but the heavens and the earth which *are now*, reserved by the same word, are kept in store, unto fire against the day of judgment and perdition of ungodly men."

It is indeed demonstrable on physical grounds, that such a transflux of the ocean, as Cuvier's conclusion implies, must have permanently submerged a great extent of the ancient lands, and upheaved a vast tract of submarine territory. But the general tenor of the Scripture style will certainly not warrant the theologian to insist on the arithmetical interchange of land and water, by the deluge; nor is the philosopher entitled to build his system on the above expressions of sacred writ. Expositors of the Bible allow, and indeed every attentive reader of the authorised version cannot fail to perceive, that language apparently absolute and unlimited, is, according to the idiom of oriental writers, often susceptible of a relative and modified meaning. Thus, St. Paul says, "Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Ezekiel also in comparing the Assyrian monarchy to a cedar of Lebanon, exclaims, "All the fowls of heaven made their nest in his boughs, and under his branches did the beasts of the field bring forth their young, and under his shadow dwelt all great nations."

But assuredly neither the apostle nor the prophet intended that the reader should understand in a strictly literal sense these passages, which merely described, in forcible words, the vast range over which the influence reached in either case. Scripture quotations to the same effect might be multiplied were it necessary; but these two will suffice to show that without some very definite limitation, many oriental phrases involve such modified meanings.

I readily concede that the territories occupied by the human race, were permanently submerged at the deluge,—probably some great continent, corresponding to the site and area of our Pacific Ocean; which still betrays in multiplied points of its expanse, the embers of volcanic violence. On this principle, Scripture truth is not violated; and thus also we can perfectly account for the non-appearance of the bones of man, and his companion animals, the sheep, the goat, the camel, &c. among the diluvial exuviae of all the countries hitherto explored.

A universal deluge seems clearly proved by the utter extinction of the species of the primeval race of animals, a topic which we shall afterwards discuss at some detail. Were we not informed by Moses of the universal depravity of the progeny of Cain, as well as of the descendants of Seth whom they corrupted, a depravity to which modern crime affords parallels now to render the history credible, we should find some difficulty in reconciling with the counsels of a benevolent Governor so tremendous a catastrophe, implicating not only the human race, but myriads of animals, in a common destruction. But we read

that Divine justice outraged, and mercy spurned, at length required their victims. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord, that he had made man on the earth, and it grieved him at the heart."

Since geology leads us to conclude, that the earth peopled by Noah's contemporaries, perished at the deluge, complete harmony is maintained between science, and a just interpretation of holy writ. Pp. 470—473.

One of the great stumbling-blocks with the sceptical geologist, is the immediate cause of that catastrophe which has stamped its existence so indelibly upon the face of nature. To insert here a brief outline of the wild and heterodox notions which have obtained amongst the writers on this subject, from the mermaid theory of De Maillet, to the magnetic periods of Bertrand, would neither instruct nor amuse: the *fact* is all which the Christian wants; and it is sufficient for him to know, that Moses has not perverted the truth of that history which was given thousands of years before a geologist had arisen. The really interesting discussion of Dr. Ure, would almost tempt us to give it entire: but our readers must take the following extracts, as all that we dare afford.

When the barriers of the ocean began to give way before the explosive forces, the waters would invade the shores, and spread over the sunken land, augmenting prodigiously the evaporating surface, and thus bringing the atmosphere to the dew point, a state of saturation to which, previously, it could seldom, and in few places, attain, on account of the area of the dry ground being great relative to that of the sea. From this cause, as well as from the immense quantity of vapours which are known to rise from craters into the higher and cooler regions of the air at the period of eruptions, an immense formation of cloud and deposition of rain would ensue.

Many persons have ascribed to the descent of rain from some super-aerial ocean, a great part, if not the whole, of the waters which then inundated the earth. But the slightest acquaintance with the principles of meteorology would have repressed this wild imagination. The atmosphere is merely the circulating medium through which aqueous particles are transferred from moist to dry places, according to fixed laws, developed in a former chapter of this work. Supposing it universally saturated at a temperature of 80° Fahrenheit, (which is the heat of the equatorial seas,) round an aqueous sphere, it could receive vapour merely equivalent to its dew point, amounting at the utmost to a pressure of only one inch of the mercury, or 13.6 inches of water. This is all that could fall from it in its transition from moisture to absolute dryness; a quantity incapable of producing a general deluge. Pp. 475, 476

At each successive upheaving of the submarine strata, the inundation would advance further on the land, drowning in their places the animals which the dismal preludes had driven for shelter into their dens; and washing away, by its reflux, the tenants of the plains, into the slimy channel of the deep. By such a retiring billow in the dreadful earthquake of 1755, 3000 inhabitants of Lisbon were suddenly swept off its quay, and swamped in the bed of the Tagus. Should a revulsion ever lay that channel dry, their bones may be found buried in the alluvium. In the progress of the elevation of submarine strata and subversion of terrestrial, the stage of equilibrium would arrive, when the circumfluent waves would roll over the loftiest pinnacles of the globe. From this consumption of the cataclysm, as the new lands continued to rise, and the old to subside, mountain peaks would begin once more to appear. P. 477.

With the increasing velocity of deflux, the air also would be hurried along, and thus conspiring elements would tear up and excavate the great diluvial valleys, which now furrow every district of the earth, monuments equally unambiguous and enduring of the retiring cataclysm. Of the impetus of that tremendous mass of waters, the human mind can form no adequate conception. A faint idea may perhaps be acquired from contemplating the effects of some partial floods described in modern history.

In 1225 the sea being raised to an unusual height by a storm of wind, inundated Holland. The Rhine at the same time swollen by extraordinary rains, and driven back by the tempest, spread its waters over the countries around its embouchure. A calm suddenly supervened. The waters which had risen by rapid, but not disruptive steps, now began to run off with so furious a deflux, as to excavate and sweep away an immense tract of ground, the bed of the Zuyder-zee.

In 1421, at another and more sudden inundation of Holland, 100,000 of its inhabitants were drowned; a hundred villages were engulfed; and in its retreat, an ocean-channel was scooped out near Dordrecht, where that great arm of the sea called the Bies-Boes stretches. We may now understand how the granites of the upper Vivarais were torn asunder into their present frightful precipices and façades; how the gigantic obelisks of the Alps and Pyrenees were insulated from their parent mountains; and how the mighty valley of the Rhone was scooped out between its huge ramparts, the Jungfrau and Monte-Rosa, and its ruins strewed over the far distant plains of Burgundy. The enormous boulders of granite, which are spread over the Jura and neighbouring countries, have been already noticed as referred by all observers to the action of the diluvial torrents. But how much must it exalt our admiration of these sublime phenomena, to learn, from Von Buch, second to no man in mountain geology, that these rounded blocks were rolled into their present situations at the time of the rising from below of Mont Blanc and the Alpine mountains, to which they belong in composition—mountains now considered by Von Buch as the latest of all mineral formations, and newer than the tertiary strata! Hence they are contemporaneous with the deluge, indicating at once its transcendent causes and effects. Pp. 479, 480.

On Mr. Penn's principles the ratio of land to water was inverted by the deluge, for he assumes that our actual seas correspond in surface to the antediluvian lands; and our actual lands to the antediluvian seas. But the researches of Professor Buckland on the Kirkland and Franconian caves, as well as those of Baron Cuvier on the grotto of Oiselles, concur to prove that these were dens inhabited by antediluvian quadrupeds, and therefore must have formed a portion of its dry land. Moreover, most of our coal districts, and primitive schistose mountains, in Scotland for example, bear no good evidence of having lain under the sea during the long antediluvian period. A few shells may no doubt be found scattered over their surface, relics of the deluge, but these marine exuvia do not constitute regular testaceous strata in their body, as would undoubtedly have happened during a long residence in the bosom of the ocean. P. 481.

Two of the enigmatic phenomena belonging to the primeval globe, for which no probable hypothesis has hitherto been offered, seem therefore to be directly deducible, or rather spontaneously flow, from the principles of terraqueous distribution previously developed. The first enigma is the vast extent and magnitude of volcanic agency in that ancient world, as indicated especially in its basaltic façades and domes of porphyry; compared to which every volcanic monument erected within the scope of history shrinks into insignificance.

If the antediluvian seas had a superficial area less than ours, their depth would be proportionally greater. Resuming, for the sake of illustration, our former ratio of an equality between the land and water (the doctrine of Deluc and Penn assigns 3 of the former to 1 of the latter), the antediluvian ocean would be to the postdiluvian in surface as 2 to 3; and in depth as 3 to 2;

whence the sea would then penetrate one-half further into the crust of the earth, and thus present along its base a most formidable line of proximity with the fused and explosive metals of the interior. We may thus also perceive on what a tottering equilibrium the devoted dwelling-place of the Cainites was suspended. During nearly the whole period of its existence, the penal fire sent forth its convulsive prodigies, as if to repress the growing wickedness of man, but in vain. Mighty memorials of these tremendous earthquakes pervade the whole masonry of the antediluvian earth, from the deep carboniferous limestone, to the uppermost tertiary beds. After many a disregarded presage, however, the disruptive consummation arrived, the deluge rushed over the subverted lands, and a more stable terraqueous equilibrium ensued. Yet, for some time, the residuary diluvial waters would soak freely down into the still yawning crevices of the crust, and provoke fresh eruptions, almost rivalling those of the primeval ages. To this epoch obviously belong those vast lava torrents of extinct volcanoes in France, Germany, Italy, Hungary, &c. of whose activity there is not a traditional vestige; probably because the eruptions occurred before the posterity of Noah had colonised these western countries.

The second fossil enigma, which the superior depth of the primeval seas enables us completely to solve, is of still greater interest than the first to the natural history of the earth. "In the organic beings buried in the shelly strata," says Humboldt, "every thing astonishes, and nothing can be explained, as to the climate which gave them birth." To the many proofs of this proposition formerly given, we shall add a few decisive documents. Pp. 494—496.

These documents may be found in the general facts deduced from the geological observations made in the Northern voyages of our celebrated countrymen, Parry and Franklin—and may be seen in the Edinburgh Phil. Journal, New Series. Vol. ii. P. 105.

But the geologist starts a question which at first surprises, but which is capable of as correct a reply as any other—the question which relates to the destruction of the human race, when no record is discovered of any human fossil remains, although the whole variety of vegetable and animal creations* are discovered in a state of perfectness; which, whilst it charms, astonishes the mind. On this point, we consider Dr. Ure's remarks as the most satisfactory we have yet seen.†

From the diminished area of the postdiluvian lands, and temperature of its seas, the new globe could not furnish room or food sufficient for the myriads of enormous animals which peopled its predecessor. Hence we may comprehend why the fossil elephant, mastodon, great cavern bear, *palæotherium*, *megatherium*, *megalonyx*, *megalosaurus*, and *iguanoodon*, were not restored. Those powerful and voracious quadrupeds would have consumed the nascent herbage, which the horse, the cow, the sheep, and the other tribes of domestic animals required. Moreover, we may see that the multiplication of the former orders of wild beasts, would have been incompatible with the unbounded dispersion of

* Of these, a fit subject for a separate treatise, we cannot venture a syllable—the matter is so prolific, that we should soon outrun patience as well as space.

† Cuvier in his "Discours sur les Révolutions de la surface du Globe," p. 131—139, has some remarks which very nearly approach to those of Dr. Ure.—M. Alex. Bertrand in his "Lettres sur les Révolutions du Globe," copies them without reference. See Lettre xiii. "Des Brèches osseuses des Cavernes." P. 227. Vide also, "Bakewell's Geology," 3d Edition. Chapter I.

man over every district of the renovated earth. The primeval compatriots of Noah were certainly restricted to one region, now submersed; for human bones moulder as slowly in the earth as those of any brute animal, yet not one of them has been found of a truly fossil character. The conclusion, indeed, may be drawn from the prodigious herds of wild beasts which prowled through these northern regions of ours, that human society was not established there. The two were, in fact, incompatible, and could not dwell together. And further, we may venture to infer from the tenor of the Mosaic history, that God, foreseeing the wickedness of Cain's progeny and their associates, benevolently restrained the progress of primeval population.

Thus we learn that Adam was 130 years old before the loss of Abel was repaired by the birth of Seth; and Seth lived 105 years before Enos his eldest son was born. Again, Enos was 90 years old before he had Cainan, to whom Mahaleel was born in his 76th year. After 65 years Jared appeared, who had no son, however, till he was 162 years of age. Then Enoch was born, who begat Methuselah in his 65th year; but Methuselah was 187 years old before he had Lamech, whose son Noah was born in his 182d year.—The average period which each of the primeval patriarchs lived before his eldest son was born, was therefore 117½ years.

Judging from these data, the only ones we have, the increase of population must have been very slow; Divine mercy limiting the victims of guilt and perdition. Multiplying in this temperate ratio, the race of man could not spread widely over the world, thinned as the members must also have been, by mutual violence, the dire legacy of Cain. Whither Adam went when banished from the district of Eden, we cannot tell. We formerly suggested that he and his family might have wandered into some great southern territory, which expiated the curse of God pronounced on the earth on account of Adam's sin, by its submersion at the deluge. "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them *with the earth*."—*Genesis vi. 13.* This language, as also St. Peter's emphatic term, *παπλέτο* (perished), could never be spoken of a transient inundation. Would any one affirm that Egypt perishes or is destroyed every summer, when its land disappears under the waters of the Nile? But if the earthy continent which was occupied by the antediluvians, being permanently overflowed with water, perished in the deluge, a result to which physical principles have already led us, then prior to that terraqueous revolution, the climate of the primeval lands and seas, even in arctic regions, must have been warm enough, as we have seen, to breed and nourish organic productions now confined to the tropics. Hence the bony relics of the elephant and rhinoceros, found in the soils of the north, instead of being obstacles to faith, become unimpeachable witnesses to the Divine inspiration of Moses, when he relates the destruction of the *earth*, along with its guilty inhabitants.

The same causes that are now narrowing the range of fertility in many tropical countries, the same pulverisation of the surface by continued drought, the same sand-flood must have acted with far greater force, on the relatively arid antediluvian lands. Hence most probably a great and rapidly widening zone on either side of the equator was altogether desolate. But the proportional area of land and water established by the deluge, is adapted to a more durable and extensive fertility of the globe, from the more abundant distribution of water in every form, solid, liquid, and gaseous. Pp. 596—599.

We have purposely left unnoticed the great mass of the work, not having intended to convey in this article geological instruction, properly so considered, but simply to state such arguments as throw light upon the disputed portions of inquiry, and to bring evidence, to shew that our character of the book, as fulfilling the promise of its title-page, is not exaggerated. We can, however, assure our

readers, they will not be disappointed in their search into the author's pages for further information: they will meet with every subject of geological investigation treated of in its proper place, and the opinions of the most recent writers canvassed at large. However, as we before observed, the accomplished geologist does not think much of it, as a work of science; but to the person who reads for amusement, blended with instruction, we are sure Dr. Ure's book offers indubitable claims for attention. It blends sufficient of theory and speculation, with the details of interesting facts, to make it an agreeable exercise of mental inquiry; for, though the study of geology is, and must be for a long time to come, a study of facts, it is indebted for much of its interest, with the generality of readers, to that air of mystery which is spread around its details. It is the study of a world perfect in beauty—of that world, ruined by one of the grandest catastrophes of nature—of the same world, gradually emerging from desolation to its former loveliness. It is the study of the elements, and of animated and inanimate nature, and of the power of that God who said, "Let the dry land appear, and it was so."

There is no pursuit which the human mind has ever originated, which contains in itself so much to satisfy, and so much to recompense the labour of inquiry, as the study of geology. It embraces the whole round of physics, and every branch of natural history; and finally, it may be made of greater importance than this, for it assuredly is the study which the believers in the Bible may attend to, with the least chance of turning from the subject which should now occupy the thoughts and talents of the Christian. The records of creation, of the decay, the revival, and continual changes of the world, are surely the proper place in which the student of nature and the Bible is most likely to discover subjects for wonder, and a theme for praise. At present we see through a glass darkly—geology is in its infancy, and being a study of facts, it will be long before it attains to such a maturity as shall enable it to lift itself in form pre-eminent above the employments which have hitherto exercised the powers of the human mind—it will be still longer, perhaps, ere some Newton shall arise, to gather from the chaos which we now call geology, the '*membra disiecta*' of a system which shall, (reconciling science, experience, and revelation,) go forth to the world as the only true and legitimate interpretation of that language which is inscribed alike in the summit of the Alpine mountain, and in the grain of sand that microscopic vision can alone discover.

We "now dismiss these lucubrations," to use the concluding words of Dr. Ure, "humbly hoping that they may promote the study of a new, but magnificent field of knowledge, and a far greater good than

all physical science can bestow, one which the finest philosophical spirit of the age justly declares he would prefer to every other blessing, as most delightful and most useful to him—a firm and religious belief."

ART. II. *An Apology for the Church of England, by the Right Rev. JOHN JEWELL, D. D. Lord Bishop of Salisbury: faithfully translated from the Original Latin, and Illustrated with copious Notes, by the Rev. STEPHEN ISAACSON, M. A. of Christ College, Cambridge, Rector of St. Paul's, Demerary, Fellow of the Medico-Botanical Society, London, and of the Philosophical Society of British Guiana: to which is prefixed, a Memoir of his Life and Writings, and a preliminary Discourse on the Doctrine and Discipline of the Church of Rome; in Reply to some Observations of CHARLES BUTLER, Esq. addressed to Dr. SOUTHEY, on his Book of the Church.* Second Edition. London: Hearn. 1829. Price 10s. 6d. boards.

If it were required to recommend a volume in which the doctrines and discipline of the *Protestant* English Church (we feel ourselves unhappily called upon to be careful in inserting the distinctive epithet) are at once fully and concisely laid down, and the grounds of our secession from the Romish communion fairly stated and fully justified, it would be difficult perhaps, even at this time of day, to select a work better adapted to the purpose, than the *Apology* of Bishop Jewell. This excellent Prelate commenced his University career toward the close of the reign of Henry VIII.; distinguished himself by his rising talents, and his attachment to the Protestant cause during that of Edward VI., and, scarcely escaping by exile the fire of martyrdom in the Marian persecution, returned to support, by the learning which he had acquired in banishment, the reviving interests of the Reformation under the happy auspices of Elizabeth. During the struggles which expiring Romanism still maintained to keep her ground, Jewell was foremost to expose the arts by which she blinded, and to destroy the shackles with which she en fettered her misguided votaries. Like Cranmer, he had once, in the hour of temptation, fallen away; but his fall was momentary; and its effect was that of stirring him to redoubled exertion in the defence of that faith, which the fear of death had led him, against his conscience, to renounce. He had no sordid views of interest or ambition to gratify: his heart told him which was the righteous cause; and he laboured to the hour of his death, which was hastened by intensity of private study and public duty, in rearing and supporting that noble fabric, which has been left to the liberalism of the present day to desert, to weaken, and perhaps to demolish.

It is a profitable, rather than a grateful occupation, to contrast the firm and unbending spirit of our forefathers, with the lukewarm patriotism and unsettled faith of modern times. Instead of those whom the fire of persecution could not subdue, and the frown of despotism could not terrify, we are accustomed to the weakness of those who quake at the brawling of an Irish agitator, and tremble at the idea of a Popish cabal. We were wont to hear of those whom interest could not entice, and torture could not compel, into a desertion of their principles, and an abjuration of their faith; but we have lived to see long-cherished opinions bartered like merchandise, and the institutions of our country sacrificed to the will of an individual. The times are departed in which the great and the good thought their lives well bestowed in defence of their Religion; and we see Lords and Commons, Priests and Prelates, basely and ungratefully sacrificing the charter, which the Latimers, and Ridleys, and Cranmers of other days purchased with their blood, to the feelings of party, the impulse of ambition, and the love of gain. Yet, thanks be to God! we have still some virtue in the land. Our Prelates are not all priests of the god of this world, and worshippers of the mammon of unrighteousness;—our nobles have not all bent the knee in the temple of the man of sin; and the voice of the great body of the people is yet loud in demanding the restitution of those cherished rights, of which cowardice and treachery have deprived us. Surely, it must have been some judicial infatuation which could induce those whom we most trusted, those whom we most loved, those whom we could have followed to the stake in the righteous cause of our most holy faith, to desert, in the twinkling of an eye, the principles which they had imbibed in their cradles, nourished with their growth, and maintained with all the strength and vigour of their riper years. When we reflect upon this degeneracy, and compare their blindness and their weakness with the wisdom which inspired, and the fortitude which nerved, their revered and sainted predecessors, while we lament and groan under the calamities which they have occasioned, we can but pity themselves, and pray for their forgiveness. Let them consider and retrace the steps which they have taken; let them publicly recant, and confess that they have erred from the truth, and lent their aid to the downfall of that Church by which they live; let them, like Cranmer and Jewell, work out the stain of their apostacy; and let them demand for us the restitution of those privileges, of which their fears, or their dishonesty, have allowed us to be spoiled.

But, besides our prelates and our senators, from whose rank and education a far different line of conduct might have been expected, there are others doubtless who have erred through ignorance, and blindly followed in the steps of those, whom they were wont to regard not only

as their rulers, but as their guides. To such we would recommend, as we have said already, the perusal of the *Apology* of Bishop Jewell. It had long been a serious drawback to the advantage which might otherwise have resulted from this work, that it is written in Latin; and the translations for the most part are wholly unworthy of the original. We take some shame to ourselves, therefore, that we should have allowed the elegant and spirited translation before us to have reached a second edition, without being duly recommended to the notice of our readers. We trust, however, that the Editor will forgive our inattention; and that repeated editions may do justice to a work, which has supplied a desideratum in our theological literature. Besides an elegant translation, in which the sense and spirit of the original are entirely preserved, the text is illustrated with well-selected notes from the most learned Divines and Fathers of the Church; and a full and interesting *Life* of the venerable Prelate is prefixed; together with a *Preliminary Discourse*, chiefly in reply to the unauthorized statements of Mr. Butler, in his "*Book of the Catholic Church.*" From this last, as the *Apology* itself must be abundantly familiar to the generality of our readers, we shall make a few extracts.

After citing at length the articles of the Romish faith as settled at the Council of Trent, Mr. Isaacson remarks upon the profession of them as follows:—

It is peculiarly worthy our attention, that throughout these new Articles the exaltation and grandeur of the Romish Church is alone consulted. In them the uncontrollable dominion of the Pope over the consciences of men is maintained; his authority over all persons and in all cases, is extended and asserted; and by the doctrine of Absolution, which they hold, and the sale of indulgences, which they promote, they at once increase the public revenue, and add to the private emoluments of the inferior Clergy. In them we find nothing that exalts or glorifies any of the attributes of God; nothing to magnify or elucidate the mysteries of the redemption; nothing that can either increase our love towards our Creator, or engage us to serve him better; nothing to quiet the fears, or raise the hopes of Christians when their thoughts are employed in the contemplation of eternity, and the salvation of their immortal souls. Their sole object indeed appears to be the establishment of the usurped dominion of the Pope; and, as it were, the canonization of those means by which his Cardinals and Prelates acquire their inordinate wealth, and are enabled to rival even monarchs in the state and splendour of their domestic establishments.

Instead of explaining to the people the miracles of our Saviour, the wonderful love of our heavenly Father in sacrificing his only Son for our sakes, and the eternal salvation promised to the whole world through faith in his merits; the tricks of pretended saints, of which even many of their narrators are themselves ashamed—the merciful benignity of his paternal *Holiness*, the Vicar of Christ upon earth, and the great blessings which cannot fail to accrue to all believers in the Pope's infallibility, are universally upheld and blazoned throughout the world as far superior to the writings of the prophets and apostles.

To countenance and protect these new devices, which are neither primitive nor universally received; neither contained in Scripture nor the ancient creeds; they have crowded their breviaries with wondrous tales of fabled miracles and supposititious saints, which are in general so ill contrived, so absurd, so obscene, so ill attested, so utterly unworthy of attention, that far from advancing the

interest of our opponents, they serve rather as proofs of the instability and badness of that cause which they are brought forward to maintain; and must convince, even the most casual observer, that reason and religion can have no connexion with a party who are compelled to have recourse to such puerile tricks to maintain even a shadow of authority over ignorance and superstition.

This creed has in truth placed an impassable barrier betwixt Popery and the Reformation, and has for ever separated the Roman from all other Christian Churches. For by the decision of the Council of Trent many of their *errors* have become *articles of faith*, and been declared necessary to salvation: and every one who ventures to express a doubt respecting the doctrines or discipline of the Roman See is stigmatized as an heretic. "You may not," says the learned author of the Holy Inquisition, "question, nor so much as hesitate about any point in the *new Articles*; neither may you interpret them, or seek to give them a commodious sense, as certain Bishops have endeavoured to do, to make them plausible: the whole creed and oath must go down in the Pope's sense that imposed it, be it what it will. So that except a man truly and thoroughly believe all this, he cannot with any conscience comply with the Church of *Rome*, or remain in its Communion. And all the gilded words and promises of the Popish Clergy to those they would seduce about tolerating different opinions, and leaving them to themselves; are (as appears by this Bull and Creed) but pious frauds, and downright lies."

The Papists have declared that salvation absolutely depends upon an implicit belief in certain doctrines, which God has no where revealed; which in many respects are directly contrary to his Word, and the true Catholic faith of all Christians. How different the conduct of our Reformers of the Church of England. They have not proclaimed any thing as necessary to salvation, but that which our Saviour himself hath declared; they have imposed no doubtful or controverted doctrines on the people; have taught nothing but that which all true Christians have professed in every age and nation; and in a word have given provocation to no men to withdraw themselves from the Protestant Communion, but to such as implicitly believe the Creed of Pius IV. which Mr. Butler acknowledges to be the standard of the Popish faith.—Pp. 25—29.

The following curious facts are well worth an attentive consideration:—

There has from its infancy existed a practice in the Church of Rome, which calls for the most unqualified condemnation: we allude to the system of mutilating MSS. and expunging all those passages from the writings of the ancient fathers, which can be in any way interpreted to their disadvantage.

In the printed editions of St. Isidore these words are omitted: "Now bread and wine are therefore compared to the body and blood of Christ, because, as the substance of this visible bread and wine feeds and nourishes the outward man, so the Word of God, which is the living bread, doth refresh the souls of the faithful by the receiving thereof."

In a defence of the book of Bertram, published anonymously, and dedicated to the Right Honourable Henry Coventry, one of the Privy Councillors to King James II. the following remarkable confirmation of the facts above stated occurs, to which some reference is made in the Apology; "Rabanus, Archbishop of Mentz, whom Baronius styles the brightest Star of Germany, in his 'Penitentials' makes strong allusions to Paschasius and his followers, who had entertained false sentiments touching the sacraments of the Lord's body and blood; saying, 'that this very body of our Lord, which was born of the Virgin Mary, in which our Lord suffered on the Cross, and rose again from the grave, is the same which we receive from the altar.' These last words were, as Baluzius and F. Mabillon observe, razed out of the MS. from whence Stevartius published that epistle of Rabanus; which I take notice of, because Mr. Arnaud's modest Monk of St. Genouefte makes so much difficulty to believe Archbishop Usher, who tells of a passage of the same importance razed out of an old MS. Book of Penitential

Canons, in Bennet College Library, Cambridge, though he had seen it himself, and, no doubt, the other MS. also, out of which the lost passage was restored.—Pp. 37—39.

Mr. Isaacson then produces a mutilated passage of St. Chrysostom; and referring to Bishop Jewell for a similar example from Origen, he concludes the topic with the following observation:—

It may perhaps be objected that these are antiquated facts: that it is not possible for the Church of Rome to be accountable for the individual acts of all its members; and that however true these accusations may be, still, these practices have long ceased under the milder influence and more enlightened sway of modern Popery. But what will the world say, when they find the great champion of the Romanists citing passages from works which have been thus mutilated; and extolling the piety and evangelical purity of Augustine, the Italian monk, as if he were a worthy inheritor of the name of the celebrated and truly Catholic Bishop of Hippo?—P. 42.

It has always been a favourite argument against the superiority of the Protestant above the Romish faith, that its professors, and especially the English Protestants, “have gained nothing by the Reformation in temporal happiness.” This conclusion has been drawn from a comparison between our national prosperity in the times before and after that event. Now, admitting that England was in a more prosperous condition in the times preceding the Reformation, than it has been since, we are by no means prepared to grant that the purity of a nation’s faith is to be measured by its prosperity. But let us hear Mr. Isaacson:—

The man, who can in the face of the world come to such conclusions, is only to be answered by another question; whether England does not hold a more distinguished situation since that event, than she did before it, not only over European States, but over those of the whole world? Whether, considering the present security of law, the liberty of the press, the stability of a settled succession to the crown, she will suffer by a comparison with her former state, before the Reformation? Whether she will suffer, when compared with France, or Spain, or Italy, or any other country, where the religion of the Church of Rome has never ceased to bestow her *temporal* blessings on the human race? Whether, beneath the prevalence of the Reformation, she has not risen to the highest summit of glory; whilst countries, professedly Papal, have sunk into insignificance amongst the States of Europe? We pity that blindness of religious prejudice, which can make an Englishman so far undervalue the blessings he now enjoys, as to mistake the base calm of submission to an absolute, or worse than absolute monarchy, for the security of law administered by a Sovereign, who can be considered in no other light, than as the father of his people! Where is the loyalty in such conclusions? What have we to expect from the patriotism of such sentiments as these?

Similar prejudices lead to similar conclusions in another question; “has England gained, by the Reformation, in spiritual wisdom?” The question is a fair one, but its answer consists in only unauthorized assumptions and illiberal attacks. Mr. B. demands, whether the great body of the English Clergy and Laity sincerely believe in the doctrines of the Trinity, the Incarnation, Divinity and Atonement of Christ? On these points, it is assumed, that before the Reformation, there was a general and sincere belief. But is this assumption true? As Protestants, at least we contend that they were absorbed, lost, and rendered totally unavailing to the sublime purposes for which they were revealed, by the

unauthorized additions and opinions, with which they were obscured by the Church of Rome.—Pp. 67—69.

The extracts which we have thus given will be a sufficient specimen of the powers of Mr. Isaacson as a writer, and a guarantee for the ability with which he has executed his translation of the *Apology*. We could wish that a smaller and less expensive edition were printed, for the purpose of a wider circulation; as in these days the book ought to be in every one's hand, from the highest to the lowest. As a library book, the volume before us is worthy of a splendid binding; whether it be calf-extra, or blue morocco with gilt leaves. But we should have rejoiced to see it thumbed and dogs-eared by every cottager in the kingdom; and in the most ragged condition it would still be a *jewel* to every honest Protestant.

ART. III.—*An Answer to a Printed Paper, entitled, "Manifesto of the Christian Evidence Society."* The Third Edition. To which is annexed a Rejoinder to a Pamphlet by the same Author, the Rev. Robert Taylor, A. B. entitled "Syntagma of the Evidences of the Christian Religion." By JOHN PYE SMITH, DD. London: Simpkin and Marshall, &c. &c. 1829. 8vo. pp. 91. 1s. 6d.

THE impossibility of noticing *every* theological publication, in the limited space necessarily allotted to criticism in our Journal, must be our apology for not earlier introducing our readers to an acquaintance with Dr. Smith's masterly *Answer* to the *Manifesto* of the soi-disant Christian Evidence Society; which answer we consider as a necessary supplement to every treatise extant on the truth and evidences of the Christian religion, and on the authenticity and genuineness of the Holy Scriptures. If our memory does not deceive us, the *pretended* "Manifesto" was first issued in the year 1826, on a small quarto broadside page, in the form of a hand-bill, which was sold for a penny, and was industriously circulated by the advocates of infidelity; but it was not accompanied with any authorities or proofs of the four bold and false propositions, which were therein announced. Subsequently, however, these propositions were republished, and were accompanied with what the unhappy writer of them wished to be accepted as proofs. This second publication gave rise to Dr. Smith's "Answer," which appeared early in the year 1827, in a neat 12mo tract, containing sixty closely printed pages, which was sold at the low price of *twopence* per copy. In this most conclusive "Answer," Dr. S. has followed "*the Reverend (!!!) Robert Taylor, A. B.*" throughout all his assertions; has convicted him of garbling and misrepresenting the authors whom he pretends to cite as proofs; and has placed the

evidences of our holy faith on an inexpugnable basis. It was not to be expected that Mr. T. would be silent under such an exposure of his unblushing falsehoods, his outrages on truth and reason, and his perfect disregard of argumentative equity. Accordingly, he replied in a pamphlet of 117 pages, which he was pleased to call "a *Syntagma of the Evidences of the Christian Religion*;" and to this publication Dr. Smith has rejoined in the copious and instructive appendix to the third edition of his "Answer to the *Manifesto*" now before us. Here again he has detected the quibbling sophistry, the artful perversions of citations, facts, and evidence, and the abandoned defiance of truth, evinced by Mr. Taylor. We could enrich our pages with many valuable paragraphs from Dr. Smith, particularly his observations on the story of the Rocket-maker, and the demonstration that *no* sale or destruction of the manuscripts, used for the Complutensian Polyglot Bible, ever took place (pp. 17, 48, 49),—his exposure of Taylor's misrepresentation of a passage in Dr. Stein's able Latin Dissertation, vindicating the authenticity of St. John's Gospel against the doubts of Dr. Bretschneider* (pp. 59—61), and the "results" which Dr. S. (who is profoundly versed in the writings of the most distinguished German theologians) has translated in pp. 69—71 from a German treatise of peculiar value, published by Professor Olshausen, at Koenigsberg, in 1823,† on the Genuineness of the Four Canonical Gospels, proved from the History of the first two Centuries. But we think our readers will be obliged to us for referring them to Dr. Smith's cheap and well printed tract for these passages, and also for his critical vindication of at least thirty texts of Scripture from the misrepresentations of his antagonist. We cannot, however, withhold one short passage.

In pretended confirmation of the charge of an immoral tendency against the Scriptures, which Mr. Taylor (parrot-like) has repeated

* Dr. Bretschneider has since acknowledged his doubts to be unfounded. "In the *Jena Literary Gazette* for January, 1827 (Supplement, No. I.), it is stated that Dr. B. in the preface to the second edition of his *Handbuch der Dogmatik* (Manual of Dogmatic Theology), declares, that in his Biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John; because the doubts respecting the genuineness of those writings, which he sometime since laid before the public, were regarded by him merely as suggestions which might give occasion to a more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which are announced as preparing for publication." For the knowledge of this fact, so honourable to the candour of Dr. Bretschneider, we are indebted to Horne's *Introduction to the Critical Study of the Scriptures*, Vol. II. Appendix, p. 252, *sixth* edition, 1828.

† Professor Cellérier has acknowledged his obligations to Dr. Olshausen for many of the important facts and observations contained in his clever little treatise, published at Geneva about three months since, and entitled "De l'Origine Authentique et Divine du Nouveau Testament, Discours accompagné de Développemens," in one volume, 12mo.

after his infidel predecessors, he referred to Luke xiv. 26. On this text Dr. Smith remarks:—

With regard to the word *hate* in Luke xiv. 26, every school-boy, who has but a tincture of the knowledge of ancient forms of language, is aware that it denotes no malevolent disposition, but only that holy heroism of virtue, which enables a man to relinquish his dearest interests and enjoyments upon earth, and even his own life, if he cannot retain them without infringing upon the obligations of truth and conscience. It was finely illustrated in the conduct of the Bavarian martyr; who, when urged to save his life by recanting his principles, and the endearments of his family were pressed upon his feelings, exclaimed,—“My wife and children! my dear wife and children! I love them more than all Bavaria; but, for the sake of Christ, I know them not.”—P. 21.

This casual mention of the Bavarian, whose noble integrity would not allow him to purchase life by falsehood, Dr. Smith subsequently remarks, throws Mr. T. into a paroxysm of fury which defies description, but which he will not disgust the reader by copying. “But,” he continues,

It may well be asked, What can have provoked this burst of violence? Surely, in the estimation of even a Deist, an honest man deserves respect; a man, who will not descend to the meanness of hypocrisy, though it be to redeem his own body from the flames. If his principles be thought erroneous, and his faith a delusion, his integrity must command admiration and esteem. But it is not so with Mr. Taylor. His rage is unbridled; and he asperses the noble-minded man as a *foul monster, a rebel against nature, a wretch, a fiend!* There is a reason for this, which ought not to sink into oblivion. In the “Times” newspaper of Dec. 11, 1818, Mr. Taylor published a Latin advertisement, stating in the most solemn terms his extreme grief and penitence that he had uttered *certain horrid and mad effusions*, [*“infanda quaedam deliramenta effutiebat,”*] and imploring the charitable forgiveness of all Christians. Some years afterwards, when he had made himself still more notorious as a blaspheming infidel, the same newspaper revived the recollection of the preceding fact. Upon this, Mr. T. inserted a letter in the “Times,” acknowledging the truth of the statement, and not blushing to affirm, that the whole was done to appease the distressed feelings of his pious mother: and this avowal of deceit and hypocrisy he made without the least expression of regret or shame! Very shortly after, another letter appeared in the “Times,” purporting to be from Mr. Taylor’s own brother, contradicting his assertion, and declaring that he had made that solemn recantation of infidelity, in the hope of obtaining a curacy! Mr. T. then closed the correspondence by saying, that the communication just mentioned was not from his brother, but was a forgery. But who can give credit to such a witness;—a man, who, by his own unblushing confession, was guilty of the most deliberate insincerity and hypocrisy, in an act implying an appeal to the Deity, an act the most solemn and awful of which a human being is capable?—Reader, are you now surprised at his fury, when he saw *himself in contrast* with an *HONEST man*? Are you surprised at the perversions, concealments, misrepresentations, and daring falsifications, which characterize his discourses and writings? Can you repose a moment’s confidence in *such a person*, with all his art and plausibility, though to his most earnest asseverations he add protestations and oaths?—Pp. 51, 52.

The preceding facts require no comment of ours; they sufficiently attest how little attention is due to this unhappy man, who (we understand) has been perambulating the country on, what his friends and supporters are pleased to call, “an infidel mission!”

We cannot conclude the present notice of Dr. Smith's masterly publication, without reminding our readers that he is the author of two large octavo volumes, entitled "The Scripture Testimony to the Messiah;" concerning which the late learned Bishop of Oxford (Dr. Lloyd) several years since, in conversation with the writer of this article, stated that he considered it to be the ablest treatise extant against the assertions and misinterpretations of the modern Unitarians; and that eminent Prelate subsequently shewed that his opinion remained unchanged, by including Dr. S.'s work in the list of books, which, as Regius Professor of Divinity, he recommended to be attentively studied by those who were desirous of pursuing an extensive course of theological literature.

LITERARY REPORT.

An Address delivered to the Candidates for Holy Orders, in the Diocese of Barbados and the Leeward Islands.
London: Rivingtons. 1829. 3s.

For this very able address we are indebted to the Bishop of Barbados. An address more comprehensive and instructive, as to the duties of the Clergy, seldom comes under our notice. It treats of the private and public duties of the minister of God, in a manner so sincere, affectionate, and holy, that the heart of him who is about to take, or we will even say of him who has taken upon himself the important office of Ambassador for Christ, must be more hard than we in charity can suppose, if it be not sensibly impressed by its perusal. The advice given to the young clergyman on entering upon his charge, is well worthy of quotation.

"He," says his Lordship, "that would succeed in his ministry must acquaint himself with the state and temper of his parish, and be content to *feel his way*, before he ventures on any important measure; must labour to win the *affections* of his parishioners before he admonishes them; must be scrupulously attentive to the discharge of his *own* duties, that he may the more confidently press upon his flock the performance of theirs: must watch

his opportunity that he may be heard the more gladly: must yield in trifles that he may carry greater matters: must neither needlessly offend the prejudices of his people, nor unjustifiably encourage them in their errors: must point out their faults with tenderness; instruct their ignorance with patience; tend on them in their afflictions with affectionate solicitude; and ever in his visits among them show that interest in their *temporal*, which may enable him to exert a salutary influence over them in their spiritual concerns." P. 5.

We must likewise transcribe another short passage, which, to those whose duty calls them to the difficult and often painful, though spiritually profitable, employment of visiting the sick, must strike conviction.

"The visitation of the sick is perhaps the most difficult part of a clergyman's office. To be performed well, there is need of much presence of mind, and knowledge of the human heart; much quickness in detecting its hidden failings, much art in convicting without irritating the sick person; much judgment in pointing out, and tenderness in applying the remedy; much power of reasoning, much happiness of elucidation, and above all, a familiarity with the Holy Scriptures. One passage of Scripture, plain and to the point, is of more value to a dying man than the strongest deductions of mere unassisted reason." P. 41.

At the foot of almost every page, his Lordship has enriched his own remarks by beautiful quotations from our best authors who have written upon the ministerial duties, and which alone form a fund of sound matter for reflection and improvement. To the address there are subjoined two appendices: the first containing selections of passages of Scripture, setting forth the duties and encouragements of the servants of God, and arranged under their distinct heads: the second, recommending such sound and excellent works as would form a thesaurus for the young scribe, out of which to bring forth things new and old. We are happy in giving to this volume our decided approval and our warm recommendation.

wants the elasticity of genius, and to make up for it, has written by line and rule, borrowing the hackneyed phrases of the school-boy, to express the ideas which could have been better expressed or better neglected. He is evidently studious, and thoughtful, and pious, most undoubtedly, to boot. But as we have often said, in these pages, piety is, though a pleasing companion, no substitute for poetry. We take one instance, for all, of the common-place alluded to above.

Hark! how the echoing vale responsive rings,
As light of heart the peasant blithely sings;
Or shepherd, tuning shrill his rustic reed,
Slow drives his weary flock along the mead.—P. 6.

This rustic reed, as we are informed in a note, "is formed of a hollow tube of elder, or the stalk of the hemlock, and the shrill, wild note it produces may be heard at a considerable distance." Surely, Tityrus did not sing the praises of his woodland muse on such a hedge-whistle as this; the "Musa sylvestris" must have had a sorry taste to have listened. The chief poem, "Evening," contains some fair versification, quiet remembrances of the joys of a rural life, and many touches of feeling, highly creditable to the author's taste and judgment. It is the best piece in the book; but not judged sufficiently good to gain the prize at Cambridge, for which we have been told it was written. The minor pieces are neither remarkable for skill nor taste, and betray, too frequently, the author's besetting temptation—*imitation*. His sonnets are defective in mechanism; there is not a "sonnet," properly so called, in the book. He should refer to Petrarch, Milton, Donne, or Wordsworth, for models.

The volume closes with three "specimens of sacred poetry," consisting of "paraphrases" of the English versions of Ecclesiastes xii. 1—7; and of Lamentations i. 1—7; and a piece called the Deluge. The first is ingenious and pretty; the two others failures. On the whole, Mr. Nursey seems to be a very amiable man, but no genius; we think his talents will find a more profitable employment in the school of painting, than in that of poesy; and,

Evening, and other Poems. By the Rev. PERRY NURSEY, B. A. Norwich: Stacy. London: Longman, 1829. pp. xviii. 175. Price 7s. 6d.

MR. Nursey is already known to the public as an exhibitor at Somerset House, where he has appeared as the author of some pretty pictures of dead pheasants, rural cottages, &c. The "Ut pictura poesis" of Horace, who, by the quotations in the volume before us, seems to be the author's favourite, has, it appears, induced him to bestow a little attention on another of the muses. But we question, whether the lady will think much of this second-hand love. She appears, at present, rather coy, and by no means so affable as a young poet desires, who calls on Sacred truth, to impart her heavenly fire, And guide his hand to touch the trembling lyre.

"Ut pictura poesis" ought to have suggested a somewhat different application of the advice which follows that expression. Painters, we know, are, in great measure, mannerists—the "nature" of the "council room" is not the "nature" of the woods and fields; and men must sacrifice real "nature," oftentimes, in order to attain the praise of a *natural* painter. Now, something of this kind strikes us as having operated on the pen of Mr. Nursey. He

we are sure, now a-days, when all the world is rhyming, that it were creditable to die without having committed a stanza, than to add to the multitudinous array of second-rate poems, which already present such a barrier to the critic. We hope soon to meet our author where he is more "*at home*"—and if he could write as well as he can paint, we should be glad to meet him where he is now, unfortunately, *out*.

An Analysis of Bishop Burnet's Exposition of the Thirty-nine Articles. With Notes. By THOMAS NEWLAND, A.B. of Trinity College, Dublin. 12mo. Pp. xxiv. 543. Dublin : Curry and Co. London : Hurst, Chance, and Co.

BISHOP BURNET'S Exposition of the Thirty-nine Articles has for more than a century been found in the library of every divine; and the adoption of his work, as a text-book, in our universities, and also as a manual to be studied by candidates for holy orders, sufficiently attests the estimation in which his talents and learning have been held. At the same time candour requires the admission, that his treatise is defective both in perspicuity of style, and in clearness of arrangement. Replete as his pages are with important facts and valuable information, his arguments are not unfrequently so scattered, and his observations so misplaced, that the student finds it laborious to connect and appreciate them. Mr. Newland has endeavoured, successfully, to rectify these defects, and at the same time to retain all the excellent matter of the original author which they are calculated to obscure. He has adhered to the Bishop's observations as closely as was consistent with his plan of retaining only what would prove generally useful; and he has clearly stated Burnet's arguments; which are arranged methodically under general heads printed in italic, so that the student may, at a glance, collect the substance of the entire article. With regard to those articles, which allude to the differences unhappily existing between the Calvinists and their opponents, he has laudably endeavoured to follow Bishop Burnet's impartiality without obtruding his own individual

opinions. The volume is very neatly printed, and a copious analytical table enables the student to perceive, at one view, the scope and divisions of every article: and it is further enriched with numerous notes, and references to the best writers, ancient and modern, who have treated on any controverted topics, by which the divinity student is particularly directed to such treatises as contain the simplest and most satisfactory elucidation of the various subjects which are discussed.

The Casket, a Miscellany; consisting of unpublished Poems. London : John Murray. 1829. pp. xxvi. 451. Price 21s.

H. Et cette Casette comment est elle faite ?

J. . . . Elle est petite, si on le veut prendre par là; mais je l'appelle grande pour ce qu'elle contient.—*Molière*.

Such is the motto prefixed to this publication. Benevolence originated it—and in the cause of benevolence we supplicate attention to it. The character of "Maitre Jacques," in the motto of his Casket, applies to this. For we have here nearly two hundred poems, many of them of great merit, contributed by living writers, many of them of established reputation in the literary world; and all of them, either by their previous fame, or their station in life, affording sufficient guarantee for the respectability of the undertaking. Mr. Blencowe is the editor of the Casket, and the party whom our bards have thus conspired to bless and honour, is deserving of all commiseration and kindly charities. Once they were above want—now they are not in a situation to smile at the frowns of Fortune.

The immense list of subscribers is a guarantee that the claim of the parties interested is unobjectionable; and we do not fear the incurring of censure for recommending the purchase of the volume, which, in point of typographical excellence and literary value, is "*haud ulli veterum secundus*," issuing from the splendid luxuries of Albemarle Street publications. The following extract will shew that there is something more than the circumstances of an unfortunate case to

induce such of our readers as can afford it, to lay out a guinea in a laudable way.

NOLI TANGER. *By the Rev. Edward Smedley.*

The branch is stooping to thine hand, and pleasant to behold,
Yet gather not, although its fruit be streak'd
with hues of gold.
The cup is dancing to thy lip, and fragrant
is the wine,
Yet dash the untasted goblet down, though
lusciously it shine.
For bitter ashes lurk conceal'd beneath
that golden skin,
And, though the coat be smooth, there lies
but rottenness within :
The wings of pleasure fan the bowl, and
bid it overflow,
But drugg'd with poison are its lees, and
death is found below.—P. 308.

Wycklyffes Wycket: whych he made in Kyng Rycharde days the Second. (Inprynted at Norenburgh, MDXLVI.) Reprinted at the University Press, Oxford, 1828. London: Rivingtons. 2s. 6d.

For the reprint of this tract we are indebted to the Rev. T. P. Pantin, Rector of Lutterworth, the very living that was occupied by Wickliffe himself, the "morning star of the Reformation." Until the present reprint it was one of the most scarce of his tracts, and was written with a view to overthrow the arguments in favour of transubstantiation. To shew the quaintness of the author's diction, as well as the force of his reasoning, as also the state of the English language at the time he wrote (about 1380), we cannot forbear quoting two extracts for the edification of our readers:—

· Furthermore yf they saye that Christe made hys bodye of breade? wyth whiche wordes made he it, not wyth these wordes (Hoc est corpus meum) that is to saye in Englyshe, thys is my bodye, for they be the wordes of gyuynge and not of makyng whiche he said after that he brake the breade then departyng it amonc his disciples and apostles. Therfore yf Christ had made of that breade hys bodye, [he] had made it in his blesyng or els in gyuynge of thankes and not in the wordes of gyuynge, for yf Christe had spoken of the material bread that he had in his handes as when he sayde, (Hoc est corpus meum)

thys is my bodye, and it was made before, or els the word had bene a lye, for yf ye saye thys is my hande, and yf it be not a hande then am I a lyer, therfore seke it busey yf ye can fynde.—Pp. 18, 19.

Ye say that in every hooft either pece is the hole manhode of Christe ethyer full substance of hym. For ye saye as a man maye take a glasse, and breake the glasse into many peces, and in every pece properly thou mayste se thy face, & thy face not parted. So ye saye the lordes bodye is in eache hooft ethyer pece, and hys body not parted. And thys is a foule subtil question to begyle an innocent foole, but will ye take heede of thys subtyll question, howe a man may take a glasse and beholde the very lyckenes of hys owne face and yet it is not his face, but the lyckenes of hys face, for and it were his very face, then he muste nedes haue two faces, one on hys body and an other in the glasse. And yf the glasse were broken in many places, so ther shulde be many faces, more by the glasse then by the bodye and eche man shal make as many faces to them as they wold, but as ye maye se the mynde or lykenes of youre face and is not the very face, but the fygure therof. So the breade is the fygure or mynde of Christes bodye in earth, and therfore Christe sayde. As oft as ye do thys thynge do it in mynde of me. Lu. xxii. Also ye saye as a man may lyght many candels at one candell, and the lyght of that candle never y^e more nor never the lesse. So ye say that the manhode of Christe descendeth into eche part of every hooft, and the manhood of Christe never the more ne lesse, where then becommeth your ministrations. For yf a man lyght many candels at one candle as longe as they breyne there wyl be many candelles lyghted, and as well the laste candle as the fyrste, and so by thys reason, yf ye shall fetche your word at god, of god make god, there muste nedes be many goddes and that is forbydden in the fyrste commaundement, Exo. xx.—Pp. 28—31.

From a work which lies before us professing to derive its information from a document by Bishop Bale, we learn that, in all, Wickliffe wrote two hundred and fifty-five tracts, of which thirty-two are preserved in Trinity College and Corpus Christi College, Cambridge; five in Trinity College, Dublin; four in the Bodleian Library, Oxford; two in the Cotton Library, and three in the King's Library. Most of them are upon divinity; but some treat of philosophy; forty-eight are in English, and the rest in Latin. Our

wish is that Mr. Pantin may meet with such encouragement in the publication of the present little quarto, as to induce him, from the number above mentioned, to bring to light such of them as would interest and instruct very many of the present generation. The volume is neatly printed, and will form an additional curiosity for the library of the connoisseur.

Instructions on Needle-work and Knitting, as derived from the practice of the Central School, Baldwin's Gardens, Gray's-Inn Lane. London: Roake & Varty: Rivingtons. 1829. 8vo. pp. 26. Price 6s. 6d.

We do not hesitate to step a little out of our way for the purpose of noticing this little volume, although it has more of the pattern-book about it than of the literary character: and we do so for two reasons; first, because of its practical utility; secondly, out of respect to the source from which it emanates. It has in fact been added by the National Society as a sort of appendix to their recently printed Report, answering the double purpose of exhibiting in a favourable point of view the proficiency attained by the female scholars of the Central Establishment in so useful a branch of knowledge, and of affording even to private families a condensed but clear theoretical insight into the principles of this particular portion of domestic economy. Interleaved among its pages are nine actual specimens illustrating the various rules laid down; and which, we are informed by those who are judges in such matters, are neatly executed. To train children to early habits of industry cannot but be advantageous to them; and doubly so when those habits are coupled with the instruction derived from our schools in general. The good effects of uniting industry with learning may be seen to a large extent at the "City of London Schools of Industry," instituted by Dr. Povah, where not only the girls are taught the common routine of needle-work, plaiting, &c. but the boys also are instructed in such arts as may fit them for the different trades of tailor, shoemaker, net-maker, &c. The Ladies' Committee of the Central School have, we perceive, countenanced a Penny Club, to

which those children who are willing, subscribe weekly, and are allowed to purchase for themselves and parents clothing at the prime cost of the materials, without any charge for making. This we consider to be an excellent plan, as it not only excites a feeling of just economy in the parents and in the child, but by accepting the proffered advantage the appearance of the family is rendered such as must commend itself to every lover of decency. The book will be found particularly useful to Charity Schools; and as the rules themselves are laid down in so clear a manner, and, as we are informed, so necessary to be attended to in order to make a neat and skilful seamstress, if we were not considered as stepping beyond the bounds of all propriety, we would venture to recommend them to children of a larger growth.

Hours for Heaven, a small but choice Selection of Prayers from eminent Divines of the Church of England; intended as a Devotional Companion for Young Persons. London: Hamilton, Adams, & Co. Price 1s.

WERE we not fearful of being guilty of bad taste as critics, and of unseasonable levity as Christian monitors, we should say of this little volume, looking to its external appearance, and weighing the merit of its contents, that it is equally *pious* and *pretty*. As a weekly manual of devotion for very young persons, it is well-intentioned and judiciously executed; and we can sincerely recommend it to the attention of those parents, who feel the importance of training up their children to habits of daily prayer; "the first thing where-with a righteous life beginneth, and the last wherewith it doth end." The little volume before us contains devotions, selected with much judgment and arranged with no less care, for every day in the week, besides some occasional forms for New Year's Day;—for a person advanced in life;—for a birth-day;—a prayer to be said by a child at any time;—before going a journey;—for a sick person unable to sleep;—for the same on hearing a passing bell;—for the same when meditating upon death;—in expectation of death.

To these devotions are added some religious miscellanies; on self-examination; on prayer; on temptation. And the work concludes with some aphorisms, of which the editor hopes "that they will frequently harmonize with the opinions and feelings of many a pious individual, into whose hands" his book may "chance to fall."

We are glad to learn that this little volume has reached a *second edition*.

Five Parochial Sermons, adapted to the present Crisis. By J. HUSBAND, M.A. Curate of Neston. London: Rivingtons. 1829. 12mo. Price 2s. 6d.

FROM the number of Roman Catholics with which the author of these sermons appears to be surrounded, it seemed necessary to him, as faithful watchman, to protect his flock from the errors of the Romish Church, and the plausibility of its votaries, by exposing, in the present volume, the more prominent perversions of our holy faith. This Mr. Husband has done in a clear and simple manner. His arguments are nearly, if not all, drawn from the Scriptures, and placed in such a light as must convince every unbiassed mind of the truths of the points he endeavours to establish. Each sermon is concluded with some useful cautions to his Protestant readers, arising from the different topics discussed. And the book itself we should recommend as useful to those, whose want of time or opportunity precludes them from reading larger works upon the all-important subject.

Sermons on Christian Duty. By the Rev. PLUMPTON WILSON, LL.B. *Second Edition.* London: Rivingtons. 1829. 8vo. Price 9s.

WE have in this volume thirteen sermons upon Christian duty, which cannot fail, upon perusal, to afford to others, as they have done to ourselves, much real satisfaction. They "were written," says our author, "to illustrate the spiritual and immortal nature of human life—its eternity under the most awful changes of state and duration—its hopes, duties and responsibility—they were also intended to shew the survival of the affections after our

departure from this transitory scene, and the communion between the dead and the living," and we have no hesitation in saying, that Mr. Wilson has accomplished his purpose. The style is copious, pleasing, and energetic; and the expositions are generally good. Throughout, the sermons breathe the true spirit of religion:—and quite sure we are, that no one, whose heart is properly impressed with sound religious principles, can sit down to the reading of them without rising from his task gratified and repaid for his labour. There is one fault—they are too long. We close our notice with a quotation from the sixth sermon, which strikes deep against that pernicious spirit of "liberalism," falsely so called, which would make it a matter of indifference whether God is worshipped in the church or conventicle:—

Do not believe, do not teach, do not suffer others to persuade your child that it is a matter of indifference to his welfare whether he belongs to one persuasion or another. If once the wicked principle be admitted, that all sects and denominations of religion stand upon equal authority, and that all established forms may be dispensed with and set aside, according to each man's judgment and caprice; ... if this be admitted, it is a tenet of imminent danger; not to the safety of your Church only, but to the great cause which every sect and party professes to hold dear—the cause of true religion. If, amid the conflicting and opposite sentiments which may be gathered on the subject of religion, it signifies little which you choose, the value of all must be very inconsiderable. If testimony, evidence, and revelation, do not impose any obligation in matters of faith, and we are at liberty to select our own opinions, and dispense with the instructions of a Divine Being; if we may safely doubt or reject what He has declared to be truth—then, and then only, can it be indifferent to a country or a family what is the form and spirit of its religion.

JUST PUBLISHED.

The fourth Volume of Russel's *Works of the English and Scottish Reformers.* 8vo.

PREPARING.

A Volume of Sermons, by C. J. Blomfield, D. D. Bishop of London, is now printing, and will be published in the course of the present month.

A SERMON.

LUKE xi. 9.

Ask, and it shall be given you.

THE necessities of man are great and manifold, for they originate in his corruption, and are perpetuated by his weakness. And though he possesses great resources in his corporal vigour and mental energy, still there are many occasions and exigencies, on which these resources cannot be available. It is frequently beyond his power to stem the tide of adversity, and repel the attacks of disease: it is never *within* his power to avert the stroke of death. If therefore it becomes requisite that man should possess some friend mightier than himself, on whom he may confidently rely, for the supply even of his temporal necessities; how essential, how indispensable will such a Protector appear, if we refer to his spiritual condition! That "man is born to trouble as the sparks fly upward," is attested by the authority of experience as well as by the voice of revelation; and what reason can be alleged why he should be born to trouble, except that he is born in sin? This inborn corruption, therefore, which is the original source of all human wretchedness, lies at the root of every effort to remove it. But the grace of God, while it reveals to the transgressor the extent of his spiritual necessities, leads him to the fountain of mercy, from which they may be abundantly supplied; at once encouraging him to ask, and assuring him that it shall be given.

Premising then simply, what will be at once admitted by all, that the Lord God Almighty is the proper object of prayer, and that no prayers can be acceptably offered to him, but through the merits and mediation of Jesus Christ, three points will present themselves for consideration from the passage before us:—

- I. *Why* we are to ask.
- II. *What* we are to ask.
- III. *How* we are to ask.

We shall not be long detained in prosecuting the inquiry, *Why* we are to ask; for the reply will be sufficient, that it is the command of God. He is, in the fullest and most unrestricted sense, a Sovereign; his benefits, whether temporal or spiritual, are alike freely bestowed; we have no pretensions which could claim, no merits which could deserve them. It is therefore in the highest degree equitable and reasonable, that the Almighty should annex his own conditions to the communication of his own blessings. Had it been his good pleasure to impose on his offending creatures a burden far more heavy, and a service far more painful than that of prayer can possibly be, it would have been their duty to acquiesce without a murmur; and there would have been ample cause for grateful adoration, that the Highest should condescend, on any terms, to speak peace to a rebellious world. But when the conditions of intercourse with him are made so easy and lenient; when not only no severe and painful penance is required, but a service is enjoined, which ought to be esteemed at once our pleasure and our privilege; when we are

only commanded to ask faithfully, in order that we may obtain effectually ; surely they are utterly inexcusable, who acknowledge the revelation of God, and omit the duty of prayer. It may well be said to such :—If your heavenly Father had commanded you to do some great thing, would you not have done it ? How much more then when he saith unto you, “Ask, and it shall be given you ?”

But, it may also be answered, that to ask is the real interest of man. All the commandments of God indeed are adapted to promote the lasting welfare of those who observe them, and obedience is the true road to happiness ; but this is peculiarly the case with the duty of prayer. There is nothing which keeps the soul so awake to a sense of its own dependence, and so alive to the mercy of God ; nothing which is so secure a refuge under temptation, and so unfailing a solace in adversity ; nothing which so detaches the mind from low and earthly desires, and so elevates it to holy and heavenly contemplation, as prayer. It is this which sustains us in life—it is this which prepares us for death. It is this which affords us a continual intercourse with Him who is our guide and guard, our refuge and strength, our Father and preserver. It is this which, in a great measure, delivers us from the dominion of habitual sin ; for who, that is frequent and regular in prayer, can regard iniquity in his heart ? But it would be endless to enumerate all the advantages of prayer ; suffice it to repeat, that if it be our duty to obey the command of God, and our interest to obtain the inestimable blessings which he is ready to bestow, no further reason need be assigned, *Why* we ought to ask.

The allusion to these blessings, however, properly introduces the second point which claims our attention, namely, *What* we ought to ask.

Rather might it be demanded, what ought we not to ask ? since for every real blessing, whether of a temporal or spiritual nature, we are absolutely dependent upon God, nor is there any good thing which he will withhold from those who ask in sincerity. In relation, however, to temporal benefits, it is impossible to prescribe what should be asked, since this can only be decided by a reference to the private feelings and circumstances of individuals ; nor can one man form a correct estimate either of the wants or wishes of another. But, as concerning spiritual gifts, where all mankind stand on the same footing, since all are concluded under sin, it is not only possible, but proper, to point out positively and distinctly, what divine communications are necessary for all. For, though they who walk in it be innumerable millions, the path of true religion is ever the same ; and amidst all the changes of manners, customs, ages, and generations, the Christian retains his identity ; and the same qualities are indispensable now, which were demanded in the primitive ages of the Christian faith. The first spiritual gift, then, which all ought to ask of God is, Repentance.

Repentance is the foundation of all true religion. It was proclaimed to be so by our Lord himself, when he declared to the assembled multitude, “ Except ye repent, ye shall all likewise perish.” It was equally enforced by the apostle, who thus addressed his Jewish brethren, “ Repent ye, therefore, and be converted, that your sins may

be blotted out." Nor is the admonition to repentance less applicable to ourselves, though we have neither disregarded the instructions nor clamoured for the crucifixion of the Lord of Glory, like the Jews of old; for God commandeth all men every where to repent. Where is the man that does not need repentance? Not, I will venture to affirm, in the congregations which assemble in our churches, where all unite in acknowledging and lamenting the burden of their sins, and assuming to themselves the title of "miserable sinners." Surely there is not one of us, who have here met together in the presence of God, who can look back on a year, or a month, or even a day of his past life, and not feel that he has cause for repentance. How have our devotions been interrupted by the recurrence of worldly thoughts and vain imaginations; how have our hearts wandered, even during the reading of God's holy word, to scenes most remote from the solemn business in which we ought to have been engaged! If our very prayers and praises were to be made the test of our acceptance, which of us is there that could escape the righteous judgment of the Almighty? Independently, however, of this general repentance, there is a particular repentance, emphatically termed in Scripture a "repentance unto salvation." It is that which ensues when the individual, after perhaps a lengthened course of indulgence in sin and of estrangement from God, is awakened to a sense of his perilous condition, and excited by the terrors of eternal perdition to flee from the wrath to come. It is when he is at once convinced and confounded; convinced that he is not less sinful by nature than he has shewn himself to be corrupt in practice; and confounded, by a discovery of that mercy which he has disregarded, and that justice which he has incensed. At such a time is it that he turns to his God with true contrition of heart, and asks and receives that blessing which shall be withheld from none that seek it; an effectual and lasting penitence, a "repentance unto salvation, not to be repented of."

With repentance towards God is connected another blessing, which the true penitent cannot fail to implore, nor will the Giver of all Good hesitate to bestow. This is, faith towards our Lord Jesus Christ.

"If any man lack faith," said St. James, "let him ask of God, who giveth to all men liberally, and upbraideth not." Now the question arises, What is faith? It is, in the first instance, belief: for as he that cometh to God must believe that he is, so he who would be saved by Christ must not only "confess with his mouth the Lord Jesus, but believe in his heart that God hath raised him from the dead." Again, faith is trust. If a drowning mariner, who was struggling with the waves for his life, were to be swept by the billows to a rock rising above the ocean, he would naturally cling to that rock; and as the waves broke over it with redoubled fury, would adhere to it with increased tenacity. Now his trust in that rocky point, as the only means of preserving existence, would be something very different from the mere imagination, when he was contemplating it in apparent safety, that it might *possibly* afford him refuge if he were hereafter to be endangered. And thus it is with faith in Christ. We are not only to believe that Christ is our Saviour, but to *feel* that he is so; and, in proportion as we are attacked by stronger temptations, and involved

in severer calamities, and exposed to more painful trials, to cleave the more resolutely to him as the only deliverer. Such a faith is indeed suitable for man to ask, and worthy of God to bestow.

It is, we acknowledge, likely to be undervalued in the hour of serenity and apparent security, when the skies above us are unclouded, and the ocean of life is calm and unruffled, and the soft breezes of pleasure breathe around us with their balmy influence; and we exult in the enjoyments of the moment, and imagine that they will be permanent: but, alas! it is not the less certain that the rain will descend, and the floods rage, and the wind blow; and then will he only be found firm whose house is built upon a rock. The faith that is comprised within a mere verbal and superficial credence will not endure the fearful ordeal; it will be swept away, like the house that was built upon the sand; while the faith that combines with a firm belief an implicit and assured reliance, shall stem the adverse tide, and even the "gates of hell shall not prevail against it."

Assuming, however, that such a repentance and such a faith are vouchsafed in answer to our prayers, have we nothing else to ask? Yes. We have to ask for the continuance of these benefits, which must be dependent as much as ever on the grace of God, and with which, should we cease to ask, we must cease to be supplied. We must also ask for that which is indispensable for us every waking hour of our lives, since, without it, the world would allure us, and the flesh incline us, and the devil deceive us into sin. I mean, the influence of the Holy Spirit; for, though we have "all faith, so that we could remove mountains, and have not charity, we are nothing."

That the Holy Spirit is the author of Christian charity in the heart and the life, need hardly be repeated to the members of a Church, which enjoins men to pray that "God would send his Holy Ghost, and pour into our hearts that most excellent gift of charity." Charity, in fact, is but another name for holiness; and it not only supposes the duty, but includes the motive. To the practice of the duties of devotion, it superadds the constraining influence of the love of Christ; to the exercise of mercy, and forbearance, and forgiveness, and beneficence, it unites the motive of the love of man. It conveys, in a single term, all that is to be felt, intended, and put in practice, towards our fellow-creatures and our God. This we ought to ask, yea, and to ask continually; nor should we desist from imploring till we are incapacitated from exercising it, which can never be on this side the grave. Are we actuated by feelings of resentment and revenge? Are we jealous and envious of our brethren? Do we listen with complacency to the tale of the slanderer, and rejoice in the detection of another's weakness or faults? Then what need have we to repair to the fountain of grace, and draw continually from thence fresh supplies of that spiritual influence, without which no evil disposition can be eradicated, no hallowed inclinations implanted, no good resolve confirmed!

Having thus pointed out *why* we are to ask spiritual blessings of God—because it is his positive command, and our own most weighty interest; having specified *what* we are to ask, viz. a sincere repentance towards God, a hearty faith in Christ, and a continual supply of the

influence of his Holy Spirit; it only remains to examine, in the third place—*How we are to ask?*

We are to ask *publicly*. Assembling, as we do, at stated intervals, for the purpose of devotion, in edifices consecrated exclusively to the solemn service of God, and on the day which he has himself ordained; it is peculiarly our duty, at such periods, and in such a place, to implore these spiritual blessings. And we should be emboldened to do so with the greater confidence and fervour, when we call to mind that encouraging declaration of the blessed Saviour, that “where two or three are gathered together in his name, there is he in the midst of them.” It is not enough, on such occasions, merely to listen to or to recite the petitions of our incomparable Liturgy—we must endeavour to apply them to our own actual circumstances and condition; to realize the confessions of unworthiness which they contain; and to feel our need of the gifts which they teach us to implore. We ask for repentance, for faith, for grace, and all the other blessings of the Holy Spirit; let us, then, look to our hearts and lives, and let the ardour of our devotions be increased by the remembrance, that our hearts are sinful, and that our lives have been corrupt. Let us beware of “drawing nigh to God with the lips, while the heart is far from him;” and let us seriously bear in mind, that “He who is a Spirit” can only be acceptably worshipped in spirit and in truth. It is only if we thus ask that we are warranted in expecting to receive.

But we must also ask *in private*. It is not sufficient that we honour God in his sanctuary; that we there, in the hearing of our brethren, acknowledge our necessities, and implore his mercy; we must also “enter into our closets, and shut our door, and pray to our Father which is in secret.” Repentance must be a daily act; faith and holiness must be brought to bear on our habitual intercourse with the world: and, consequently, we have need of daily prayer. However occupied we may be with the necessary avocations of our station in life, we *must* find time for secret prayer, as ever we hope to obtain those blessings which God has promised to give to them that ask him, and without which, as we are defiled in our origin, so shall we be accursed in our end. There is no excuse which an individual can rationally plead for the omission of this paramount duty. Some, it is true, are possessed of greater facilities than others for the exercise of private devotion; but none can be altogether exempted from its performance. Some moments may be redeemed by the most busy and active from the occupations and the pursuits of this life; and he who will not make the sacrifice, can neither attain that repentance nor that faith, both of which *must* be attained by all who aspire to be “partakers of the inheritance of the saints in light.”

Are we right, brethren, in supposing that there are some of you who do not ask at all; who attend, indeed, though it be but occasionally, on the public service of God, but who omit altogether the equally important duty of private prayer? If it be so, such persons should be entreated to consider, what contempt they pour upon the divine Majesty, and what indifference they display to their own most precious and enduring interests. Let them ask themselves whether they can dispense with the gifts of God. Can they hope for salvation without

a Redeemer, or can they be directed into the path of eternal life without the guidance of the Holy Spirit? They prove too surely that they can live without prayer, but do they imagine that they can die without it? Will it be a cheering or comfortable reflection, when they draw nigh, as they soon must, to the borders of the grave, that they are about to enter into the eternal world, without having breathed one prayer for mercy, one petition for forgiveness; that they have disregarded the invitations of a merciful God, and turned unheeding from that sublime spectacle at which all nature shook—"The Lamb of God taking away the sins of the world?" O let them consider their latter end, and be wise; let them seize the opportunity that is within their grasp, and prefer, this very day, the first prayer of dawning penitence, assured that "now is the accepted time, now is the day of salvation."

But there are, it may be, some who *have* asked, yet have not received. They will demand the cause, and to this demand we answer, they have not asked aright. They have contented themselves with a formal and superficial approach to the Deity; they have, indeed, been accustomed to repeat certain prayers, at stated intervals, but this is more owing to good example and early admonition, than any interest in the duty itself. To such persons, it should be said, You have begun, but you must persevere. You have the form of godliness, but you must not be contented till you have attained also the power; and this is to be attained only by increased fervency in prayer. Devote a few moments, before you commence this duty, to meditation upon yourself and your God; contrast with his holiness, power, wisdom, and strength, your own corruption, meanness, ignorance, and infirmity; and it will, by the divine blessing, unveil to you the importance and necessity of prayer. It will humble you in your own estimation; and, consequently, make you humble in the sight of God. It will shew you more forcibly your necessity for a Saviour to redeem, and a Holy Spirit to direct you; and, by shewing you the value of the blessings you implore, will impart redoubled energy to the supplications themselves, till you shall realize the truth of the Saviour's declaration, "Whatever ye ask in prayer, believing, ye shall receive."

T. D.

MISCELLANEOUS.

ON THE ADMINISTRATION OF PUBLIC BAPTISM IN PRIVATE HOUSES.

MR. EDITOR,—Permit me to make some remarks in your Magazine, upon a practice which prevails at present to a great extent, with, as I conceive, very bad consequences; I mean the administration of public baptism in private houses. This practice is, I am aware, sanctioned by some of the highest dignitaries of our Church, and it is therefore perhaps less surprising that many of the inferior

clergy should adopt it without further consideration. As, however, it is possible that some who do so, need only to be led to reflect upon the subject, to become convinced of the bad effects of this practice, I will, with your permission, state, as shortly as I can, the reasons which, as it appears to me, prove it to be illegal in itself, and highly injurious to the Church.

First, then, as to its illegality. I take it for granted that every minister of the Church of England is generally bound to administer the sacraments, as well as to exercise his other ministerial functions, according to the forms prescribed by the Church; and that nothing but necessity, or at least such a change of circumstances as renders what may have once been proper and expedient, highly inexpedient, can justify us in departing from her rules. This inexpediency, however, must not be fancied or slight, neither must it be grounded upon our private opinion; but it must be real, cogent, and universally acknowledged. If this be not the case, and every clergyman be at liberty to judge for himself when he will comply with the directions of the Church, and when depart from them, I know not what is the use of our professions and subscriptions.

Taking then this principle for granted, we have only to consider what are the rules which our Church prescribes upon the present subject; and whether there are any sufficient reasons which justify us in acting contrary to them. Now, that our Church is decidedly opposed to private baptism altogether, except in cases of extreme emergency, is evident from the rubrics of the Office for Private Baptism: "The curates of every parish shall often admonish the people, that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holiday falling between, unless upon a great and reasonable cause to be approved by the curate. And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then baptism shall be administered in this fashion." That our Church never meant to authorise the administration of private baptism except in cases of great necessity, is equally to be inferred from the next rubrick, when the minister, with them that are present, is directed to "call upon God, and say the Lord's Prayer, and so many of the collects appointed to be said before in the form of public baptism, as the time and *present exigence* will suffer;" and again, from the expression in the rubrick after the baptism of the child, "If the child which is after this sort baptized do afterwards live;" and also from the preface to the third question, which the minister who afterwards receives the child into the Church is directed, if he did not baptize it himself, to ask, "Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of *extremity*," &c. The importance which our Church attaches to the circumstance of baptism being administered in the church, and in the presence of the congregation, is further evidenced by the rubricks preceding the Office for Public Baptism: "The people are to be admonished that it is most convenient that baptism should not be administered but on Sundays,

and other holidays, when the most number of people come together; as well for that the congregation then present may testify the receiving of them that be newly baptized into the number of Christ's Church, as also because in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism. Nevertheless, (if necessity so require) children may be baptized on any other day." From all this it is, I think, plain that a clergyman who even baptizes an infant privately, without some urgent necessity, acts in direct opposition to the prescribed rules of the Church.

But supposing that there is a discretionary power given to the ministers of the Church, and which justifies them in administering private baptism whenever they see fit, (though I can by no means allow that they have any such power,) still, supposing they have, there is nothing to justify them in ever administering private baptism according to the public form. The rubrick says expressly "when need shall compel them so to do," that is, to baptize privately, "then baptism shall be administered on *this fashion*." In a subsequent rubrick it is said, "And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet, nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the church."

From a consideration of the foregoing particulars, and a comparison of the other parts of the formularies for public and private baptism, we may draw the following conclusions:

1. That our church disapproves of private baptism altogether whenever it can be avoided, and only allows it in cases of extreme necessity, as when the child would be in danger of dying unbaptized should the baptism be deferred.

2. That even when this necessity occurs, she strictly limits the private office to the administration of the essentials of baptism.

3. That at the same time she considers it expedient that those who have received the essentials of baptism in private, should afterwards be received into the congregation with the circumstantial of public baptism, such as the presence of sponsors, and the use of the sign of the cross.

4. That she makes a distinction between the infant's being incorporated into the Church of Christ, that is, the Catholic Church (for this she declares to be done in private baptism, and gives thanks to God for it,) and his reception into the congregation of Christ's flock, that is, into the visible communion of the church.

5. That this receiving into the congregation can only take place in church, where alone the congregation, in a religious sense, can be lawfully assembled.

It cannot therefore, I think, be denied that the practice of administering public baptism in private is directly contrary to the rules of our Church; and it is therefore next to be considered whether there are any circumstances which render it necessary to depart from those rules, or at least so highly expedient as to justify us in doing so.

It is plain that there can be no necessity to do so, for the circumstances of public baptism have nothing to do with the validity of the sacrament. Whatsoever is necessary to the spiritual welfare of the child, or to the relief of the anxiety of its parents, is conveyed to it in the use of the private form. All the other ceremonies, though very fitting and expedient in their proper place, only add to the solemnity of its administration, without in any way affecting its efficacy.

But further, this practice cannot even plead expediency in its excuse; so far from it, that, even if it were lawful, it would be most highly inexpedient, on account of its tendency to degrade the sacrament, and of the injury which it does to the Church, and to religion itself.

That this practice has a direct tendency to lessen the reverence due to the sacrament may be easily shewn. Any person indeed who considers baptism, not merely as an empty ceremony conveying little more to the infant than a name and a title to Christian burial; but who believes it to be the divinely appointed means of our regeneration in Christ Jesus;—who believes in the actual presence of the Holy Spirit at the due administration of it, conferring on the sinful child of Adam remission of sins, adoption into the family of God, and the first infusion of sanctifying grace;—a person who believes this, could hardly fail to consider this holy rite profaned, when he saw it administered in a gay party, assembled in a drawing-room, round a table with a basin upon it, and waiting for the conclusion of the ceremony as a signal for dinner. Besides, a person who considers it necessary that, in our prayers and solemn addresses before God, we should weigh every word and thought, and use no irrelevant or unmeaning expressions, could hardly fail to be struck with the impropriety of several parts of the public form when used in private: as when the minister tells the godfathers and godmothers that they “have brought this child here to be baptized,” when, as Wheatly says, he has been brought there to baptize the child; when he prays God, in this private room, that “*Whosoever is here dedicated to thee by our office and ministry;*” when he receives the child into the congregation of Christ’s flock, though he must know that there can be no lawful congregation of Christ’s flock (in a religious sense) in a private room.

But if this scene is likely to have a painful effect upon a serious and reflecting mind, it must have an equally bad effect, though of a different kind, upon the careless unthinking spectator. It would of course be absurd to expect that any persons who attended at one of these christenings, could have as deep impressions of the solemnity of the service in which they were engaged, as they might if assembled in the house of God and kneeling round its venerable font. But in persons of a light and careless disposition, this practice must have a tendency, not only to lessen the reverence due to the sacrament, but to destroy it altogether. They meet to enjoy a pleasant party:—the party and the dinner, therefore, naturally seem to them the most important parts of the service, and the interlude of the baptism of the child will probably appear about as important, though not half as amusing, as the performance of a juggler.

But further, this practice is very injurious to the Church, and to

religion itself, because it has a direct tendency to destroy church principles—to weaken the attachment of the people to the communion of our own Church—to overthrow the principle of religious equality—and to lower the character of the clergy.

1. It has a direct tendency to destroy church principles. The first principle of a churchman is, that, as the Church of Christ is one body, it ought to be visibly such; and therefore it is plain that those who are to be joined to that body, ought to be publicly joined to it. But the effect of private baptism is to smuggle men into the Church, to make them secretly members of a public body, into which they have neither openly sought nor received admission.

2. This practice has also a direct tendency to weaken the attachment and reverence which the people feel for our own Church. One of the most obvious distinctions between the church and the meeting-house is, that it was in the former that we received our baptismal privileges. In that consecrated house, and at that holy font where our fathers were baptized, we also were cleansed from our sins, and admitted *into* the family of God. If the force of this distinction is not as strongly and generally felt as it ought to be, it is probably in a great measure to be attributed to the practice of private baptism. For although it may be said that this privilege is only allowed to a few, yet it may be questioned whether, confined as it is at present to the rich and noble, it has not even a more injurious effect than it would have, if universal. Indeed, the natural effect of the present practice is to make both those to whom the licence is allowed, and those to whom it is refused, consider, that the parish church and its ancient font, though they may serve for the regeneration of plebeian souls, are not worthy to receive the offspring of the higher classes of society; that their dignity requires a more honourable place, where the congregation may be brought to them, and not they to the congregation; and that therefore a private drawing-room is to be preferred to the House of God, and a china bowl to his holy font.

3. This practice is very injurious, because it overthrows or makes us lose sight of that first principle of religion, that all men are equal in the sight of God, by allowing to the rich and noble, even in religious services, a privilege and exemption which are not to be allowed to their humbler brethren. I should be one of the last men in the world to deny to the higher orders of society the greatest respect and attention in temporal matters, to which that exalted station, in which God has placed them, gives them an undoubted claim. But in matters of religion, and more particularly in such a matter as the administration of a sacrament, the distinctions of high and low, rich and poor can, at least ought, to have no weight. The king on the throne, and the beggar in his hovel on the dunghill, are equally born in sin, and equally need to be born again in one and the same baptism. Both must equally, and in the same manner be incorporated in the same Church, in which all earthly distinctions are lost in the one common title of Christians. Surely then, any practice which has a tendency to make men forget this religious equality, and to encourage the notion that worldly distinctions confer spiritual privileges, must be highly injurious to religion itself.

Lastly, this practice has a direct tendency to lessen the respect due to the clergy, because it shews them in the contemptible character of respecters of persons, and ready, even in sacred things, to depart from the strict line of duty to gratify the caprice, or to suit the convenience of the rich and noble. There is, I imagine, not one, even of those ministers who would not hesitate to comply with the wishes of a rich or noble parishioner, and baptize his child at his own house, who would consider himself justified in always administering baptism in this manner to all children of his parish. And yet there is no reason or authority which justifies him in allowing this licence in one instance, which would not equally justify him in allowing it in all. And on the other hand, there is no argument which proves the injurious consequences which would follow the universal adoption of this practice, which does not at the same time condemn each particular instance of it. Surely then it is unworthy of the minister of God to depart from the prescribed order of the Church in administering her religious ordinances, in order to please the rich and noble, when he would refuse to do so for those, who, whatever their temporal condition may be, are, as regards their spiritual rights and privileges, in no ways inferior to their brethren.

But I am sensible that I am extending these remarks beyond the space which you may be able to allow me; I shall therefore only request you to permit me to add a few words upon the excuses which are made in favour of this practice. I have never happened to hear more than three.

First I have heard it said, that, whenever it is allowable to baptize privately, it is allowable to do so with the public form. This is certainly a most gratuitous assumption. Our Church admits of two sorts of baptism, public and private, and has provided a particular form for each of them: and what possible authority can any of her ministers have to substitute the one form for the other? But, even if we were justified in doing so, this would not authorize the practice which we are considering; for it rarely, if ever happens, that the child is dangerously ill at one of these christenings, and therefore it is not in a state in which our Church would allow of its being even privately baptized.

Others say, that we are not bound to abide so strictly by the rules of our Church, and they instance cases in which the strict observance of the rubrick is universally relaxed. I have already admitted that there may be cases in which, either from necessity, or from some pressing and universally acknowledged expediency, the strict observance of the rubrick may be dispensed with. But I have, I think, shewn sufficiently that this is not one of those cases: at any rate, there is a wide difference between the neglecting of a rubrick and the substituting of one service for another. This is an extent of discretionary power which could not be safely intrusted to the ministers of any Church.

But lastly, there are others, who without pretending to allege any arguments in their favour, shelter themselves under the authority of the many excellent men, and some even of the highest dignitaries of our Church, who themselves have given into this practice. But it

is not the example of one, or two, or twenty dignitaries, of whatever rank they may be; nor of multitudes of learned and pious men, which can justify us in the performance of any action which is contrary to our engagements to the Church. Our ordination vows and ministerial engagements are personal engagements; for the due execution of which we are personally responsible. If we have solemnly promised to conform to the Liturgy as by law established, and to administer the sacraments according to the rules of our Church, how does it relieve us from the guilt of unfaithfulness to our vows, to say, that others believe that they need not be kept so strictly? This is not a case to be decided by mere authority—we have undertaken a plain and solemn engagement—we wish to know whether we may depart from it. We should seek counsel of God in earnest prayer, and decide for ourselves; for the guilt, if guilt there be, in breaking our engagements, must rest upon our own heads. At the same time I would most earnestly, though respectfully, entreat the members of that sacred order, whom I venerate from my soul as the successors of the Apostles, to consider seriously how much importance is attached to their authority, and how perilous a thing it is to sanction, by their example, a practice which, if their clergy were to adopt it generally, and act upon it indiscriminately, both with rich and poor, they would feel themselves called upon to condemn. I would also remind them of the painful and dangerous situation into which they put clergymen, and particularly young clergymen, who, although their conscience condemns this practice, may be led to comply with it when they find their scruples met with such an answer as this: “Why Sir, I cannot see why *you* should object, for I know that I am asking nothing irregular, for I was present the other day at such a person’s house, when such an archbishop, or bishop, baptized his child with the public form, neither mother nor child being ill at the time.”

I know not, whether what I have said will be sufficient to convince any one, who has hitherto allowed of this practice, of the illegality of it, and of its injurious consequences to the Church. But if I have only succeeded in raising a doubt in the minds of any of my brethren, I would entreat them to remember, that even if they *doubt*, they are bound to desist. It is a known rule of St. Paul’s, that *whatever is not of faith, is sin*. And, therefore, in a matter of mere indifference in itself, he says, *He that doubteth, is damned if he eat*. If then, we do but doubt of this practice, we are liable to condemnation if we persist in it, and are therefore bound to refrain from it.

1. COR. XIV. 40.

ELDON TESTIMONIAL.

MR. EDITOR.—Having observed in some of the public prints, that the committee of the Eldon Testimonial meditate the appropriating the amount of subscriptions to the foundation of six open scholarships at University College, Oxford, allow a well-wisher to this highly-merited token of public estimation, and a content reader of your

valuable Miscellany, to offer a few suggestions on this interesting subject. The propriety of selecting Oxford, in preference to Cambridge, or any other university, for an endowment, receiving its birth from such a spirit, is unquestionable; its general Protestant character, and, in particular, its late rejection of Mr. Peel, viewed with the circumstance of being the *alma mater* of the truly venerable and intrepid Earl, fully establish an indisputable claim to such preference. But why should University College receive such distinction, barely upon the plea of numbering the noble Lord amongst its members? Is this a sufficient ground? Did this college, in the recent glorious and ever-memorable contest, singularly exert itself in the *Constitutional cause*? On the contrary, does it not appear from the poll-book, that about one-half of its forces took their stand under the *Protestant champion*, and the other fell into the ranks of *Popery*? It may be asked, What disposal, then, would you make of the proceeds of this public testimony? I would suggest the endowment of some *objects of competition*, between the junior members of the University of Oxford, and unconnected with any particular college. It is needless to add that they should bear the name of Eldon. Such application would, equally with the above project, answer the end proposed; and from a strictly open character, confer a greater benefit upon this seat of learning. Oxford, through the munificence of the present Dean of Westminster, displays before the competitors for classical fame, a fine field of emulation, but excites no such rivalry in mathematical science; and (which I deem above all a desideratum) there is no university foundation for promoting the knowledge of the *Hebrew Language and Literature*. With regard to public prizes, Oxford has such encouragement in Theological Prose, but not in Sacred Poetry; and there is no prize in the Greek Language.

It may be unnecessary to state, that in all these respects the sister university is most liberally endowed.

Should, Mr. Editor, this article be admissible, your insertion thereof will great oblige your obedient servant,

ECCLESIASTICUS.

Aug. 22, 1829.



ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practice of other Nations.

ADAM.

Genesis v. 2.—“ And called their name Adam in the day when they were created.”

In addition to the usual definition given by commentators respecting the word Adam, from Adamah, red mould or earth, it is worthy of remark that by a singular coincidence the word Adam in the Sancrit signifies *The First*.—*Maurice’s Indian Antiquities*, Vol. I. p. 24.

The beginning of the Kaly Yong, or present age of the Hindoos, is reckoned from about 3102 a. c. They say that there was then a conjunction of the planets; and their tables shew the conjunction. The account given by the Brahmins is confirmed by the testimony of our European tables, which prove it to be the result of a true observation, the particulars of which may be seen by consulting a work of Mr. Baily, *sur l’Astronomie Indienne et Orientale*. The cause of the date

given to their civil time he does not explain, but we are by some told that the circumstance which marked that epoch was the death of their hero Krishna, who was supposed to be the god Vishnu in one of his incarnations; others say it was the *death of a famous and beloved Sovereign Rajah Judishter*. But which ever of the two it may be, the Hindoos, considering the event as a great calamity, distinguished it by beginning a new age, and expressed their feelings by its name, the Kaly Yong, or *age of unhappiness or misfortune*.

Respecting the latter of the two causes assigned, it is singularly coincident with the death of Adam, which, according to the Scripture Chronology, took place within a few years of the date of the Kaly Yong.—*Sketches of the Hindoos*, Vol. I. p. 297.

It is from the summit of the mountain called Hammalleel, or Adam's Peak (as tradition reports), that Adam took his last view of Paradise before he quitted it, never to return. The spot on which his foot stood at the moment is still supposed to be found in an impression, on the summit of the mountain, resembling the print of a man's foot, but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of India, which was at that time joined to the island; but no sooner had he passed Adam's Bridge, than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was originally derived, seems to be interwoven with the earliest notions of religion, and it is difficult to conceive that it could have been engrafted on them without forming an original part. I have frequently had the curiosity to inquire of black men concerning this tradition of Adam. All of them, with every appearance of belief, assured me that it was really true, and in support of it produced a variety of testimonies, old sayings, and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace, but their connection with scriptural history is very evident; and they afford a new instance how universally the opinions, with respect to the origin of man, coincide with the history of that event as recorded in the Bible.—*Percival's Ceylon*, p. 206.

SYMEONIS CANTICUM, CUM DOXOLOGIA,
VERSIBUS EXPOSITUM.

NUNC, ut pollicitus, tuum
Dimitis famulum, magne Deus, domum;
Læto pectore, quod tua
Jam tandem est oculus visa meis salus,
Quam tu consipientibus
Spectandam populis omnibus exhibes,
Lumen nobile gentium
Cunctarum, et populi grande decus tui.
Patri gloria maximo,
Et Nato, atque Sacro Spiritui simul,
Esto, ut principio fuit,
Ut nunc est, et erit secula per omnia.

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SCHISM.

(Continued from page 569.)

HOLDING on our drear and weary road through the thorny wilderness of Mr. Towgood's mistakes, we arrive at the following:—

As much, Sir, am I at a loss when endeavouring to reconcile to reason and good sense another of your additional beauties and splendors of public worship, viz. bowing at the name of Jesus. As for that passage of the apostle, Philip. ii. 10.—*That at the name of Jesus every knee shall bow*, the learned men of your Church, I presume, universally disclaim it, as not in the least authorizing or enjoining this practice. Your great Dr. Nichols vindicates your Church from such an uncouth and ridiculous abuse of this text, and affirms that it is not once mentioned in any of your ecclesiastical constitutions as to this matter; and adds, that you are not so dull as to think that those words can be rigorously applied to this purpose. But if this text be acknowledged, not in the least, to authorize or require this act of worship, what shadow of argument, Sir, can you possibly bring, either from reason or scripture, which shall so much as seem to support it? Why then does your Church command, Canon XVIII. *that, when in time of divine service the Lord Jesus shall be mentioned, duly and lowly reverence shall be done by all persons present?* Is not this, Sir, by your own confession, an act of will-worship, a commandment, an invention of men, not in the least founded upon the authority and will of God?—P. 94.

What Mr. Towgood “presumes” is, for once, right. He is fair enough to give our Church credit for not mistaking Philip. ii. 10, for a liturgical precept. But he is determined to visit us for other delinquencies.

We have, we think, sufficiently gone over the question of ecclesiastical rights (the question, we will remind our readers, which, in Mr. Towgood's opinion, embraces the whole matter in controversy); we therefore only repeat, that a ceremony, enjoined by lawful Church authority, is obligatory upon Christians, unless it can be clearly shewn that such ceremony is positively contrary to Scripture; and hence, too, suspicion of such contrariety may fairly beget conscientious scruples about communion. Mr. Towgood shifts upon us the burden which it is his own duty to bear: “What shadow of argument,” says he, “can you possibly bring from reason or Scripture which shall so much as seem to support it?” Whereas we might more reasonably call for a shadow of argument which should so much as seem to oppose it. Could Mr. Towgood have produced this, he would have made some way; as it is, he can only fall back upon his old battered argument that the Church has no right to ordain gestures at all.

But the truth is, the custom is supported both by Scripture and by reason. No person of information, certainly, ever supposed that St. Paul, in the text above cited, intended to direct the Philippians in their liturgical gestures. Yet, as the very use of gestures is expression, so nothing could more vividly express the truth contained in this text, than the gesture now under consideration.

But Mr. Towgood now finds out that the Church has been inconsistent, and does not go far enough: and eagerly inquires,—

Why, Sir, must this lowly reverence be made at the name of Jesus, and not at the name of Christ, at the name Immanuel, Jehovah, or God? Is there not in all these, something at least as venerable and worthy of peculiar honours; indeed something much more so than there is in the name of Jesus? a name not at all peculiar to our blessed Saviour, but which was common to him with a great many other men?—Pp. 94, 95.

The answer is very simple. The gesture is, in truth, intended to be a lively comment on the text to the Philippians. Now this purpose would not be served by bowing at the names mentioned by Mr.

Towgood. Besides, the name of Jesus is worthy to be received with *peculiar* honour by us, because the other names are titles of nature or dignity only, while this is a title of *relation*; the devils may tremble at the Son as *God in the flesh* (Immanuel), as the *self-existent Jehovah*, or as the *sovereign Christ*; but Christians *alone* can worship and welcome Jesus the *Saviour*.

Next comes a mistake, which would be extraordinary indeed in any other author; but our readers, like ourselves, are by this time aware, Mr. Towgood towered above vulgar blunders.

But if this peculiar reverence must be made at the name of Jesus, why not at all times whenever it is mentioned, at least in public worship? Why in the creed only, which is but a human composition, and not every time it is read from the gospels and epistles, which were indited by the Holy Spirit?—P. 95.

Mr. Towgood, not half a page above, had quoted the canon which enjoins the gesture *wherever the name of Jesus occurs*; and here he quarrels with the Church because she does *not* prescribe the gesture “*at all times whenever it is mentioned*.” It is idle to say that practice does not follow the canon. The Church must be tried by her authentic formularies: or at all events she is not first to be condemned for her forms, and then for the variations made by her individual members.

And this is classed by Mr. Towgood among “the chief difficulties and objects which kept him in a state of separation from the Church!” Alas! if men find such things as these “chief difficulties and objections,” what hope of “unity of spirit” in any congregation whatever?

So early as page 5 of his volume, Mr. Towgood had begun to attack consecrations, with what idea of their nature, our extracts will presently shew. We will begin with his first passing observation:

As your Church now consecrates ground, it has every whit as much power to consecrate the other element, and to make holy water as well as holy earth, and to order it to be decently sprinkled upon its members, (*for all things, you know, are to be done decently and in order*), in token that they shall keep themselves pure from sin. It hath power to consecrate holy knives to cut the sacramental bread; holy basins and ewers for the priest to wash in before the Sacrament; holy vestments and robes, and a great variety of holy utensils, lighted tapers for the altar, &c. (all which, you know Sir, was done by your admired Bishop Laud,) knocking on the breast, bowing towards the east, prostration before the altar:—all these I say, and innumerable other ceremonies, your Church claims authority and power to enjoin; for none of these can be shewn to be more contrary to the word of God, or to be a whit more superstitious, ridiculous, or absurd, than the crossing at baptism, or the solemn consecration of churches and church-yards.—Pp. 5, 6.

We shall, as we have just said, use little repetition on the subject of church authority; we have shown fully that such authority ought to be obeyed, even where ceremonies are, in minor points, objectionable, till such ceremonies are lawfully removed; provided there be nothing in them contrary to Scripture, or affecting salvation. At the same time, we no less insist upon the caution and diligence which are imperatively the duty of every church to maintain in appointing its rites and customs. With this memento, we pass immediately to consider the great MISTAKE contained in this passage.

Mr. Towgood, like a very large portion of mankind, attended more to sounds than to things; and as the word *consecration* is employed by the Romanists of their holy water, and by us of our churches and church-yards, *therefore*, argues Mr. Towgood, holy water and holy earth differ but as the elements; which every intelligent Protestant knows to be a most egregious MISTAKE: much the same, indeed, as if one should draw a comparison between an *acute* mind, an *acute* pain, and an *acute* razor. The holy water of the Papist is a kind of spiritual balsam of firebrass; it excludes and exorcises demons, it secures the sprinkled from "all dangers, ghostly and bodily;" it gives sanctity to bells and bell-ropes, carts, and horses; in short, it is more omnipotent than Omnipotence. Now in what respect does our consecration of churches and church-yards resemble this ridiculous mummery? It is a simple, solemn dedication of particular places to sacred purposes; the public ministration of the means of grace, and the disposal of the dead, are solemn things; they are things in which the world, as such, has no concern; they are things which should be set apart from it; and they cannot be set apart more properly than by prayer. And this is all that is meant by the consecration of churches and church-yards.

We pass the indecent sneer, which Mr. Towgood casts at the Apostle's precepts, to notice his further remarks on this subject.

We acknowledge, Sir, your goodness in bringing down to our understanding the mystery of *consecrations of churches and of church-yards*; and your kind attempt to illustrate the usefulness, edification, and comeliness of this ceremony. There are some previous questions, which I could wish to see answered, before we enter thoroughly into the grand debate:—as, whether you think the apostle Paul, in all his apostolic labours and travels through the churches, ever *consecrated a plot of ground*? Whether the synagogues, where our Saviour preached; the chamber where he instituted and first celebrated his sacred supper; the upper room, where the apostles met when they actually received the extraordinary gifts of the Holy Ghost; the house of Aquila and Priscilla, Nympha, &c. in which were Christian churches, had really any other consecration than our places of worship have? And, yet, whether these were not as much the *house of God*, and *places of his more immediate presence*, as any splendid cathedral now consecrated with all the pomp of sacerdotal device?

You appeal to "the forms which Bishop Andrews and others have used in their consecrations: and ask, what think you now? Is there any thing ridiculous or superstitious in all this?" Yes, extremely much of both, if they at all resemble that of Archbishop Laud, (the only one I have ever seen,) when he consecrated the churches of St. Catharine Cree, St. Giles's, and others in London. The form of this intolerable piece of ecclesiastical popery, which no sound Protestant can read without indignation, has, in larger histories, been more than once published; but, having never seen it in any little tract, I shall beg leave to transcribe it for the edification of our common readers. It is a striking instance of the danger of indulging human invention in things of religion; and shews into what wilds of ridiculous superstition even learned minds are apt to run when they leave the *simplicity of the gospel of Christ*.—Pp. 260, 261.

Mr. Towgood here evidently makes a new MISTAKE on the meaning of the term consecration. If he means to inquire whether St. Paul used precisely the same forms which Bishops of the English church have since employed, our answer must afford his friends a triumph, for the value of which we feel no very high estimation. But if his

question only amounts to this, *were the places here spoken of set apart to holy purposes, and none others?* we reply that the whole testimony of antiquity goes to prove that they were. And this is all that is meant by consecrations in the Church of England.*

The account which Mr. Towgood gives of the consecration of St. Catharine Cree, it is unnecessary to transcribe; because, however calculated for the “edification” of Mr. Towgood’s readers, our own, for the most part, are thoroughly acquainted with it. We have great difficulty in believing that Archbishop Laud, whom his enemies must allow to have been a man of great judgment and sense, could ever so far forget himself. But, granting that he did, what follows? Not surely that consecrations are absurd, but that his particular consecration was such. Archbishop Laud, we know, was violently affected against puritanism; and this feeling would naturally tend to the other extreme. But neither the pomp of his domestic devotion, nor the theatrical taste of his consecrations, had any thing to do with the doctrines of the Church of England. They might be personal objections indeed; they could not be ecclesiastical. It is as unfair and illogical to impute to our Church the extravagances of Archbishop Laud, as it would be to charge upon the Dissenters the inconsequential reasoning, the gross blunders and perversions, and the historical ignorance of Mr. Towgood.

We have now before us the form of consecration of certain parcels of ground in the parish of Camberwell, used by the late independent and orthodox Bishop of Winchester, than which nothing, it might be supposed, could be less open to objection. The Liturgy of the Church, as usual, was employed; the Lessons being Gen. xxiii. and John xix. from verse 38; both which passages strongly inculcate the propriety of setting apart peculiar places for the burial of the dead, which is all that our Church means by consecration. The Psalms were those used in the burial service. The legal part, as transfer of deeds, sentence of consecration, (whereby the ground is declared to be appropriated to the uses of sepulture and none other) &c. being gone through, the Bishop delivered the following prayer:†

“O God, who hast taught us in thy holy word, that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God who gave it; and likewise hast taught us, by the example of thy holy servants in all ages, to assign peculiar places where the bodies of thy servants may rest in peace, and be preserved from all indignities, while their souls are safely kept in the hands of their faithful Redeemer: accept, we beseech thee, this charitable work of ours, in separating this portion of ground to that good purpose, and give us also grace, that by the frequent instances of mortality we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is, and so number our days as to apply our hearts unto wisdom, that,

* Our readers would do well to consult on this subject the learned and luminous sermon of Mr. Norris. (See our number for April last.) The question is there fully discussed and definitely settled.

† This, and other particulars relative to the consecration of churches, the reader may see in “*Burn’s Ecclesiastical Law*,” A.1. CHURCH.

in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection to eternal life, with Him who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen."

Then Ps. xxxix. 5, 6, 7, was sung; and the Bishop dismissed the congregation with his blessing.

What then, if St. Paul, in all his apostolic labours and travels through the Churches, never consecrated a plat of ground? Sepulchres, set apart from all other uses, were common in his time as in all others; and all that is meant by consecration is setting them apart with prayer. Unless therefore it can be shewn that St. Paul reprobated the rites of sepulture and prayer, the apostle's authority can never be brought against the consecration of ground in the English church. Euginus's formal consecration of a church took place only in the second century.

But the greatest MISTAKE of all which Mr. Towgood has incurred on this subject, is to make these consecrations a reason of disgust. What possible concern could he have had with them? Does episcopal consecration so defile a church, that it becomes unfit for the pure adoration of believers? Surely this could scarcely be predicted even of St. Catharine Cree. Mr. Towgood was under no compulsion to attend a consecration; and he might have taken his chance for the rest with the less discerning, but more humble churchmen, perhaps as pious as himself. As to consecrated ground, he might have easily escaped that abomination, together with the no less abominable orgies of church burial, by simply directing his executors to commit him to the unpolluted precincts of his own garden.

We now terminate our second division of Mr. Towgood's statements. In our next we purpose to examine such allegations of his, as contain any propositions of truth, but are not sufficient reasons of dissent.

JONATHAN'S FAREWELL TO DAVID.

"And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed for ever." 1 Sam. xx. 42.

FAREWELL! Farewell! The word has pass'd, oh more than brother dear!
That we in distant works and ways should pass our sojourn here.
Within my father's moody frame one passion reigns alone—
That thou, anointed of the Lord, may st never mount his throne!
From this day forth the rock and cave thy dwelling-place must be;
Thy harp so sweet, thy voice so dear, shall sound no more to me.
My sword shall rest upon the wall, unless the foe be nigh;
My bow, and sling, and hunting-spear, in useless slumber lie.
And think not, David! think not thou alone shalt suffer woe;
My heart is ever with thy heart, where'er thy step may go;
No power can separate us twain, no space our souls divide;
For whereso'er thy peril is, shall I be by thy side!

I know not by what mighty charm my heart is bound to thine ;
 I cannot, would not, wrench the chords that round our bosoms twine ;
 But well do I recall the hour when first thy form I spied—
 The ruddy strippling, braving then the giant in his pride !

I watch'd thee with a brother's eye, and with a brother's fear,
 As, step by step, that giant form thy slender frame drew near ;
 And when he fell, and o'er thy head I saw his falchion shine,
 The joy that rang through all the host was not a joy like mine !

Since then, through weal and woe thy step has onward ever mov'd,
 And thousand hearts have bless'd thy name,—though none like me have lov'd ;
 Thy father's grief has fled thy song, thy father's foes thy sword,
 And they who write his mighty deeds, thy mightier acts record.

In all thy perils, 'twas my boast a brother's part to bear,
 In all thy honours to rejoice, in all thy woes to share ;
 At both, my father's hate was aim'd,—at both, his dagger thrown ;
 Yet still thy sister's love to thee was colder than mine own !

Then farewell, David ! Well I know, that thou for me shalt reign ;
 I have no hope, I have no wish, my father's throne to gain.
 To thee, the anointed of the Lord, my birthright I resign,
 And in thy glorious kingdom's bound the second place be mine !

I see, as with a prophet's eye, thy growing fame extend,
 From sire to son, from age to age, thy righteous crown descend ;
 I see—alas ! a cloud of doubt across my vision sails—
 My destiny is dark—my life seems trembling in the scales !

But whatsoe'er my doom may be, or whatsoe'er my race,
 I ask for me, I ask for **THEM**, the sunshine of thy grace ;
 Should they be weak, should they be poor, as fleets life's narrow span,
 Then, David, call to mind my love—then think on Jonathan !

St. Abb's.

R. P.

PRO-POPERY SOPHISTRY.

MR. EDITOR,—The following sophism is from the copious store of his Grace of Wellington himself:—

I am one of those who have probably passed a longer period of my life engaged in war than most men, and principally in civil war; and I must say this, that if I could avoid, **BY ANY SACRIFICE WHATEVER**, even one month of civil war in the country to which I was attached, I would sacrifice my life in order to do it.

This I quote from Barrow's *Mirror of Parliament*; I do not charge his Grace with the ungrammatical and clumsy manner in which the sentiment is attempted to be expressed; nor the absurd anticlimax by which he is made to follow up "any sacrifice whatever" by "the sacrifice of his life;" a life which, to do his Grace common justice, he has not been backward in endangering for the advantage of his country. I will suppose the words to bear the sense in which they have usually been interpreted, namely, that the Duke of Wellington, from all that he has seen of civil war, would make any sacrifice to avoid a month of it.

There is certainly much *ad captandum* in such an argument from such a quarter; and, doubtless, the noble Duke did not think it the meanest achievement of his tactics. It succeeded. It was artfully

commented on by the designing, both in and out of Parliament; it was voraciously swallowed by the weak and unreflecting, and the humanity and mildness of the great regenerator of our Constitution were every where panegyrized. Let us examine with what justice.

"ONE MONTH"—"ANY SACRIFICE WHATEVER!" So stands our great Statesman's antithesis. If the Protestant succession of the Crown were to be set in opposition to one month of civil war,—the succession must be surrendered:—if the Crown itself,—the Crown must be annihilated: if the religion of the land,—if Christianity, in any shape, could only be purchased by a month of civil war—burn every copy of the Bible! O wise and virtuous forbearance, worthy the admiration of all liberal minds, from the Marquis of Lansdowne to the Edinburgh Reviewer!

And is it possible that such nonsense as this can obtain currency and applause? How must the Duke, who well knew the depth of his argument, and suited his plummet to the understanding of his intended converts, laugh at the dupes of his ingenuity! How must he despise the wretched implements which he could wield with a force so contemptible!

But by whom is this trash exalted to the skies as the perfection of pure humanity? By men who are constantly eulogizing, as the foundation of all that is valuable amongst us, a civil war, not of "A MONTH,"—but of A GENERATION! "The cause for which Hampden died in the field."

I, Mr. Editor, for one, date the freedom of my country from no such epoch; I date it from that period when that Constitution was established, which has lately been so fearfully violated. It is not likely that those who "broke in upon" that Constitution should appreciate it very highly; but I, and not a few of the population of Great Britain, still think that its blessings were CHEAPLY purchased by more than "a month" of civil war.

That civil war is in itself a great evil, is undeniable. It is destructive, and it is demoralizing. But nothing could give it the importance which the sophist claims for it, except what it can never have;—PERPETUITY. And even were this attribute granted it, it would still remain to be shewn that it is more destructive, and more demoralizing than any other calamity.

Persecution is a greater evil than civil war; if, indeed, it be not only the most aggravated species of it. This our martyred Reformers could easily have avoided by the "sacrifice" of their profession and integrity. They judged not with the Duke of Wellington. They cheerfully gave their own blood, and would not, therefore, have withheld the blood of any, that falsehood might not triumph in the land. Yet were not the Reformers more sanguinary, we conceive, than the Duke of Wellington; nor were they less tender of the destinies of their country.

But, alas! to our cost, the Duke's argument is yet shallower than the preceding observations exhibit it. Was a civil war the alternative? The Duke, in palliating the supineness of Government, avers that NOT A SINGLE ACT HAD EVER TAKEN PLACE WITH WHICH EVEN THE CIVIL MAGISTRATE COULD INTERFERE. If, then, the law was defective,

it might have been corrected, and a civil war altogether put out of the question.

But how stand we now? Has the slightest appearance of conciliation been effected? The furious agitators employ, if possible, a bolder tone, insult the Government and its wretched satellites, openly profess that they wrought their victory through intimidation, and exult in the destitution of their fallen enemies, whose act of apostacy, while it gave power to the factious, lost them the confidence and esteem of the respectable and loyal. The views of the Papists are no longer disguised; "emancipation" is no longer the *ultimatum*; "the plunder of the Church" and the repeal of the Union are now the fierce war-cry of that stormy party. And if the Duke of Wellington has saved any wreck of consistency (which, certainly, is problematical), he must tell us, next Parliament, that it is better to give up the Protestant Church in Ireland, and dissolve that union which formerly was said to rest upon the very measure just effected, than to incur the danger of "one month of civil war!"

And will this danger even then be avoided? While such sophistry misguides the people of England, and any thing remains to be taken, the plunderers will not be slow to press their advantages. The bugbear of "a month of civil war" will be regularly exhibited as occasion requires. If we allow ourselves to be frightened with it, we shall have peace indeed—but it will be such a peace as the Romans vouchsafed their conquered foes: "*ubi SOLITUDINEM faciunt, PACEM appellant.*"

A CATHOLIC OF THE CHURCH OF ENGLAND.

2 TIMOTHY IV. 10.

SIR,—Having been, from its commencement in 1819, a constant reader of, and, under various signatures, an occasional contributor to the Christian Remembrancer—I feel assured, from this long acquaintance with its excellent and praiseworthy objects, that it will not close its pages against any temperate remarks on a point connected with theology, although they may chance to differ from the opinion of a deservedly popular divine of the present day; and in saying thus much of the Warden of New College, I am only doing him justice. His sermons stand in the first class of pulpit compositions, and are decidedly among the most useful (which is the highest character a sermon can have) that have issued from the modern press. The Christian world has been lately laid under an additional obligation to him by his Paraphrastic Translation of the Apostolical Epistles; and if I venture to call his attention to what appears to me to be on his part an assumption made too hastily, and without sufficient grounds, I beg at the same time to disclaim all intention of wishing to detract from the general excellence of the work, or from the high reputation which its author must reap from it. In his note at the end of the Epistle to Titus, Dr. Shuttleworth states an inference that has been drawn, with regard to the different dispositions of Timothy and Titus, from St. Paul's caution to the former against any injudicious display of impetuosity and eagerness of temper in the exercise of his office,

and from the absence of this caution in his Epistle to the latter; and he then continues,—

In accordance with this supposition we may observe, that the Second Epistle to Timothy affords us a painful ground for conjecturing, that however numerous in other respects may have been the excellencies of Titus's character, firmness and moral courage were not the most prominent of them. "Come to me with all speed," says the Apostle, in that moment of his temporal affliction, "for Demas has left me, having attached himself to this present life, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia." This juxtaposition of his name with that of Demas undoubtedly appears to involve him in some degree in the censure attaching to the tergiversation of the former. Of both we may venture, however, to hope, that their fault was rather the consequence of momentary infirmity than of deliberate ingratitude; and that, like the repentant disciples of their Divine Master, they subsequently expiated their short-lived desertion by the sincerity of their contrition, and by their increased zeal in the execution of the duties of their ministry.

That this hope is well grounded, as regards Demas, may readily be believed; for in the following year we find him again with St. Paul when he wrote to the Colossians, in which Epistle Demas is mentioned as sending his salutations to them; so that, as Dr. Lightfoot remarks, "his failing was but as Peter's denial of his master, repented of and recovered." But Demas may with greater safety be left to the stigma that has been, by common consent, affixed on him; it is for Titus that every Scripture reader must be chiefly interested,—him whom St. Paul styles "his own son after the common faith." Now the tendency, although not the intention, of the first part of the above note, respecting the tempers of the two Bishops, when taken in connexion with the last part, is to lower Titus by the comparison. What authority is there for this? He was with St. Paul at Antioch, before the council of Jerusalem; and he would not have been deputed by the church at Antioch to accompany Paul and Barnabas to consult the Apostles and Elders at Jerusalem, concerning the circumcision of the Jewish converts, if his character had not stood high for piety and zeal. He returned to Antioch, and must have accompanied Paul to Corinth, and there helped him in the conversion of the inhabitants of that city, as appears from 2 Corinthians viii. 23. He was with him at Ephesus, and appears for the most part to have been one of his constant companions and fellow-labourers. St. Paul's instructions to him are undoubtedly much shorter than those to Timothy; but Macknight, whose suggestion about the tempers of these two Bishops Dr. S. adopts, gives what may surely be deemed a far more plausible reason for this, than that the one was deficient in a quality in which the other abounded.

From the Apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the judaizing teachers were more numerous and successful in Ephesus and Crete, than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the Apostle was not so full in his directions and exhortations to him as to Timothy; neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness.

From this I should gather, 1st, not that the zeal of Titus was less constant or efficient than that of Timothy, but that he, being, as

Macknight calls him in another place, an older and more experienced minister than Timothy, possessed his zeal more "according to knowledge," more tempered with the wisdom of the serpent, than a younger and less tried minister might be supposed to do; and, 2dly, that the fact of Timothy having been a Jew, and though not circumcised in his infancy because his father was a Gentile, yet having been made, after his conversion to the Christian faith, to undergo that rite, by St. Paul, in order to promote the cause of the Gospel,—this fact might render it desirable for St. Paul to be more urgent and full in his directions to him to withstand patiently and meekly the advocates of circumcision, than to Titus, who, however bold in the defence of his Christian liberty from the Levitical rites, was, in the enjoyment of it, less likely to commit himself and the sacred cause intrusted to him, by an excess of warmth. But I fear I must not expect Dr. S. to concur in this view: for he proceeds, as we have seen, in no ambiguous terms, to charge Titus with being wanting in a quality, which, in that age especially, was indispensably necessary to a successful discharge of the ministerial office:—and on what grounds? St. Paul, while a prisoner at Rome, writes to Timothy, and directs him to hasten to him: "for Demas has left me, having attached himself to this present life, and is gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia." "Titus to Dalmatia!" This is the gravamen of the charge against Titus,—that he went to Dalmatia while St. Paul was a prisoner at Rome: it matters not for what purpose he went, nor whether he went by St. Paul's command or permission, it is sufficient that Demas is expressly said to have left him, either through anxiety for his worldly concerns, according to the authorised version; or from a love of this present life, as Dr. S. has it; and therefore Titus, for whose departure no reason is given, must be condemned likewise; and the case admits of no doubt, because they are mentioned in the same sentence. Thus because the same act is true of all, all must necessarily have been led to it by the same, or an equally discreditable, motive. Surely, if the text does not plainly charge Titus with an unauthorised desertion of his spiritual father,—and if there is nothing in his history, alluded to as it is, rather than detailed, in the Acts and the Epistles, to call for this accusation, we should be acting a safer part in supposing that Titus went to Dalmatia as a preacher of the Gospel, either by an express call of the Holy Spirit, or by the direction of St. Paul himself; and it is observable, that the great Apostle was not at this time situated as when he made his first defence before Nero or his Prefect, when "no man stood with him, but all men forsook him;" for his second Epistle to Timothy concludes thus: "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." It would be interesting to know what was the opinion of many of our forefathers in the ministry on this mention of Titus; of those "that have left a name behind them, that their praises might be reported." But my own collection of books is very small, and a country living does not afford great facility for consulting the libraries of the learned. I shall not, however, hesitate to communicate what may be gathered on this subject from the few commentators I have; because it does not appear to me to be a light thing, the affixing a stigma, even in the charitable

manner that Dr. S. has done it, on the character of a man whose name stands at the head of an Epistle in the canon of Scripture, and who was one of the first Bishops in the Christian Church.

That Titus was in Rome with Paul during his second imprisonment, is certain from 2 Timothy iv. 10, where the Apostle informed Timothy that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia; but whether with or without his approbation, the Apostle doth not expressly say.—*Macknight.*

This at first seems strong against Titus; and although the Scotch annotator shrinks a little from his censure at the end, yet if he had said no more, we must have concluded that he and Dr. S. were of one mind on the subject. But a more kindly spirit possessed him at another time, for elsewhere we read:

The Apostle does not say, either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world. We may therefore in charity suppose, that the one went into Galatia, and the other into Dalmatia, by the Apostle's order, or at least with his permission.—*Macknight.*

This is only a fair inference; where the absence of one of a party is specifically accounted for, and that not in a way honourable to him, and the absence of the others is mentioned simply and unconnectedly with his, we must surely travel out of our way in order to bring ourselves to account for their absence in a similar manner.

Pole, in his *Synopsis* on this text, says, “*Evangelii indubie causâ.*”

As for Crescens, though he be gone into Gallia, yet that is not for any such worldly end (as that for which Demas had left him), but to preach the *Gospel* there; and so Titus is gone another way to Dalmatia.—*Hammond.*

Crescens to Galatia; Titus to Dalmatia; these two not deserting St. Paul as Demas did, but going thither for the promotion of the *Gospel*.—*Whitby.*

And whereas he cannot travel up and down to the Churches to preach to them, as he had done, he visiteth divers of them with his Epistles; and first he writeth the Epistle to the Galatians, and sendeth it by Crescens, as may be conceived from 2 Timothy iv. 10. For though Demas and Crescens and Titus, their departure from Paul be reckoned altogether in that verse, yet the reason of their departure cannot be judged to have been alike; for however Demas started upon some carnal respect, yet Crescens and Titus are not so branded, nor will the eminent piety of the latter suffer us to have any such opinion of him; and the judging of him doth also help us to judge of Crescens, who is joined with him.—*Lightfoot.*

Thus, even on the supposition of Macknight being against the favourable construction of the conduct of Titus, there is a majority in his favour; and in weighing Macknight's testimony on a subject like this, we cannot forget who he was, nor the office which an episcopalian believes Titus to have held in the Christian Church. Let us give, however, all the weight we will to such names as Lightfoot, Pole, Hammond, and Whitby, a plain reader of Scripture may well answer this question,—Does the tenth verse of the fourth chapter of the second Epistle to Timothy afford a premise sufficiently strong from which to draw Dr. Shuttleworth's conclusion? I think not; and am, moreover, of opinion, that even if the ground be neutral, it ought not to have been occupied by an unfriendly criticism.

— *Rector.*

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, &c.

Plymouth District Committee.

ON Wednesday, August 26, the Plymouth District Committee of the above praiseworthy and excellent Institution held their ninth Anniversary Meeting. Shortly before eleven o'clock, a number of friends and subscribers assembled at the Guildhall, and from thence proceeded in due form to St. Andrew's Church. A great number of children from the various Charity Schools in the town and neighbourhood, who are supplied with books by the Society, also walked from the Guildhall to the Church. The prayers were read by the Rev. J. Hatchard, the Vicar, and the sermon—a very appropriate one—was preached by the Rev. J. Carne, B.D. Vicar of Charles. The Rev. Gentleman took his text from Psalm lxxii. 17. " His name shall endure for ever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed."

After the sermon, a collection, as usual, was made at the door.

The Members of the Committee shortly after re-assembled at the Royal Hotel, to read the Report, and to transact the concerns of the Society. The Chair was taken by R. Rosdew, Esq. and the Venerable the Archdeacon opened the Meeting with the usual prayers. The Secretary, the Rev. R. Lampen, who has taken a most active part in this and other Institutions of the Church of England established in this town, read the Report, in which he observed—that our District Committee of the Society for promoting Christian Knowledge has gone on from year to year, producing a greater measure of good, and awaking a more extensive public interest, than could have been anticipated at its first establishment. The sale of books during the past year has amounted to 5,079,—of which number 346 were Bibles, 523 Testaments and Psalters, 803 Common Prayers, and 3,407 books and tracts. An increasing desire is

manifested amongst our poorer brethren for the possession of that invaluable manual of devotion, the Prayer Book of our National Church. But it is not Prayer Books alone which have been during the last year more numerously issued from our depository than at any preceding period; the sale of Testaments and Psalters has also increased, and thus supplied more extensively the wants of the numerous schools in this neighbourhood which use the books of the Society. We cannot avoid repeating the earnest invitation of the last Report of our Committee to the parishes yet unprovided with parochial libraries, which are such an effective assistance to all who desire to ameliorate the habits of the poor, and to supply them with sources of rational amusement. One parochial library—that of Plympton Maurice—has been added to the list of those in our district during the last year. A Report has been received from the Parochial Library of Modbury, established in the preceding year, and the result of the experiment there has been encouraging—indeed it has generally been found to excite great interest wherever the trial of a parochial library has been fairly made; and our Committee beg to repeat their readiness to assist with grant of books from the depository any of the Clergy of the district who may have it in contemplation to establish libraries in their parishes.

In the last Annual Report of the Parent Society, a very powerful appeal was made to the public and the District Committees, by the statement made in order to meet the wants of the Members, and to facilitate the operations of the District Committees. The sacrifice made by the Parent Society on books issued to Members, and furnished gratuitously during the year ending April, 1828, amounted to 20,000*l.* while the subscriptions and benefactions to the Institution were considerably below

that sum. Such an appeal cannot but produce anxiety in all the friends of the Society to make renewed exertions, both by recommending members to the Parent Society, and so supporting the local funds of each district, as to enable the Committees to make a return to the Institution for its liberality, by an annual benefaction towards the general designs. This our Committee has been happily enabled to do during the past year, and the sum of 20*l.* has been transmitted for that purpose to the Parent Society. It should also be gratefully recorded in our Report, that the parish of Plymstock, in which many of the books of the Society have been sold at reduced prices to the poor, has set the example of obtaining small contributions in aid of our local fund—an example which, if generally followed, would enable our District Committee to afford every year its proportion of effectual assistance to the Society, from whence it derives all its means of usefulness. The whole of the Report was listened to with the most marked attention.

The Treasurer's account was then read, and several Resolutions passed; after which the Rev. Mr. Lampen rose in behalf of the Incorporated Society for Building Churches and Chapels. He observed, that the business of the Society for the Propagation of Christian Knowledge having been concluded, he would beg permission to intrude a few minutes longer on their time, wishing to bring to the notice of the Meeting an Institution, a District Committee of which had been formed in this town. He alluded to that most praiseworthy one, the Society for Building Churches and Chapels. Only twelve District Committees had been formed in the country, and six of them had been established in this Diocese. It would therefore be very lamentable, and shew a great want of religious zeal, if any

one of them were suffered to drop. Since the formation of the Plymouth District Committee in 1826, he had annually sent to the Parent Society 80*l.* but he regretted to say, that recently the amount of subscriptions had fallen off. Last year the sum of 80*l.* was principally made up from the generous sum given the Society by the late Mr. Joseph Pridham, from funds intrusted to him for distribution,—30*l.* only being subscribed; and he now found that he should not be enabled to raise even that amount. From the very few persons who attended the last Annual Meeting of the Committee, it had been deemed the best plan not to have any more special meetings for that purpose, but merely to bring the subject forward at the close of this Annual Meeting. The collection, therefore, to be made at the close of the present Meeting would be for the benefit of the funds for the purpose of building Churches and Chapels; and he sincerely trusted that such a Society, whose object was to provide accommodation for the poor, would continue to be supported here. For every *pound* subscribed, a *free seat* was provided for a poor person. Of such consequence was this Society held, that a King's letter was granted, and a sum of about 40,000*l.* was subscribed in consequence; but still it was lamentable to find by the returns, that in so many places nothing had been subscribed. The Society had, since its formation, provided 185,000 seats for poor persons; he deeply regretted that any lukewarmness and want of energy should be experienced, and he trusted no zealous Christian would allow a Society, whose object was to accommodate the poor to hear the words of eternal life, to fail for want of funds.

Thanks were given the Chairman, and the Meeting was concluded by the Archdeacon, with the benediction.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, FOR PROPAGATING THE GOSPEL, AND NATIONAL SCHOOLS.

NORWICH.—The three Church of England societies lately held their anniversary meeting in this city. The report of the National Society stated

that there were 190 schools in union with the society in Norfolk and Norwich, containing 10,500 children, including 2,310 in Norwich. The

Committee of the Society for Promoting Christian Knowledge reported that books to the amount of 609*l.* had been received at the dépôt, on which the loss to the Parent Society was 357*l.* whilst the contributions remitted were only 306*l.* The Secretary of the Society for the Propagation of the Gospel regretted to report that the local

fund was only 87*l.* On Thursday the gratifying spectacle was presented of no fewer than 2272 children assembled in the cathedral; an admirable sermon was preached by the Rev. W. J. Brodrick, rector of Castle Rising, and the collection in behalf of the school society amounted to 95*l.* 12*s.* 9*d.*

POLITICAL RETROSPECT.

DOMESTIC.—The weather, during the greater part of the last month, has been equally unpropitious to the harvest, as in the preceding one. The wheat, however, is now mostly carried, and about half of it, on an average, throughout the whole extent of the kingdom may be considered as having been got in, in a good state—the remainder is somewhat grown. Of barley, there are commonly two or more distinct growths in the same field; the crops vary considerably in bulk, being more than usually affected by the nature of the soil. Oats are much broken in the straw, and lodged, and the grain has ripened very unevenly, patches of green being thickly scattered among the brown. There has been some favourable circumstances attending the sowing of turnips, and owing to the wet, a remarkable absence of the destructive turnip fly. Potatoes are very plentiful, but of an indifferent quality, the continually wet state of the soil having caused them to become watery, and unfit for keeping. The second crop of clover is good, and even luxuriant, in soils well adapted to it, and all the latter grass has grown freely and vigorously; but the fickleness of the clover plant is more than ever complained of, and in some soils the trefoil seems to be getting capricious likewise.

THE SOUTH OF IRELAND is one perpetual scene of insubordination and outrage: every protestant appears to be proscribed, and his property marked for destruction; and so complete is the system, which may with truth be called the reign of terror, that no protestant can venture to leave his

home, during the day-time, without the dread of assassination; or lie down at night, without the fear of his family and himself becoming, ere morning, victims to the incendiary. The county of Tipperary, more especially, is in such a disturbed state, that the magistrates have forwarded a memorial to the Lord Lieutenant, calling for the insurrection act, and an additional military force. Sir John Byng, who attended the meeting as commander of the forces in Ireland, disapproved of the dispersion of the soldiery throughout the country, under an apprehension that, from the present state of feeling there, they might be tampered with. Immediately after the meeting, he set off for a neighbouring country seat, where the Irish Secretary was then visiting, in order to consult with him on the best mode to be adopted for putting down the atrocious and rebellious spirit prevailing in that part of the country, and enforcing the salutary dominion of the law. The popish clergy have resolved, at least ostensibly, to retire from politics, the laical machine being now set properly in motion; and this, in the present juncture, must be acknowledged to be a very deep and very jesuitical line of policy. The projected plan of establishing protestant colonies in various parts of Ireland, appears to be one likely to produce the most beneficial effects. It is proposed to form villages, peopled entirely by protestant families, in those districts of the country where, from various causes, large tracts of land are lying uncultivated. To each family a small portion of this land will be granted, with the assistance

requisite to bring it into cultivation. No plan has yet been brought forward so feasible, either for reclaiming the waste lands, or for establishing and encouraging a protestant population; and the circumstance of their being collected together in bodies, renders them, in a measure, secure from any violence that might be offered by the surrounding popish terrorists.

RUSSIA AND TURKEY.—An armistice is at length concluded between these hostile powers, and plenipotentiaries are appointed on either side to negotiate a peace. The Sultan was not willing to accede to any proposals, till it became evident, that by persisting in the war he would lose the whole of his European territories, if not his Asiatic also. On the 21st of July, General Diebitsch entered Adrianople, without experiencing the slightest opposition. The troops appointed for its defence quietly laid down their arms, and resigned the city, with its ample warlike stores, to the Russian forces, whilst the inhabitants expressed their satisfaction at his arrival, hoping to be freed from the tyranny and excesses committed by the Asiatic troops. The Russian commander has behaved in a manner calculated to gain the confidence of the people. He maintains the strictest discipline among his troops, and has published a proclamation, addressed to the country people, requesting them to remain in their houses and lands, and continue their customary employments, without apprehension of being molested. He guarantees the free exercise of the Mussulman religion, and confirms the Turkish functionaries in their authority. The provinces through which he has marched, are, in consequence of this wise conduct, perfectly tranquil, and nothing is observable that could mark them to be in the possession of an invading army. After remaining a few days at Adrianople, the Russian General pushed forwards towards Constantinople, where his progress was arrested by the arrival of commissioners appointed to conclude an armistice, and announcing the approach of persons empowered to treat for peace. At the same time that these were despatched on their

mission, the Sultan quitted Constantinople, previously sending to the French and English ambassadors, to request that the fleets of their respective nations might enter the harbour of the capital, as in case of the Russian army approaching the city, he could not be answerable for the lives and property of the Franks resident in it: a request which was of course immediately complied with. The terms of peace which have been offered by Russia, and to which it is expected the Porte will accede, are the acknowledgment of the independence of Greece, within a boundary line from Arta to Volo, and the free passage of the Black Sea; in other respects the treaty of Akerman is to form the basis of the negotiations.

AMERICA.—The Spanish expedition from the Havannah against Mexico has been dispersed, and is therefore no longer formidable for this year. It consisted of twelve transports, two ships of the line, and three frigates, containing fifteen thousand men, and was destined to land either at Vera Cruz, or Boquilla de Piedra. No inconsiderable sensation was excited by its approach through the republic; but for the future there can be little cause of alarm, unless it harbours traitors among its principal persons. Another expedition cannot be prepared this year: and though it is certain the Spaniards will again try their fortune; yet, in the interim, such preparations may be made for their reception as shall render the attempt fruitless. If the Mexicans can but unite among themselves and resolve upon a fixed and regular plan of government, they may safely bid defiance to any force the mother-country will be able to send across the Atlantic. Whether they will do so is a more doubtful point; they have been so much accustomed during the last few years to revolutionize and overturn their different ruling powers, that it can scarcely be hoped they will prove firm supporters of the present administrators of affairs, especially as these have already shewn themselves capable of giving way to the threats and caprices of a tumultuary populace. That they are even faithful to each other does not seem certain: a report prevails, that General Santa Anna has been

tried and shot for holding a treasonable communication with the commander of the Spanish expedition. Should this report be confirmed, we may certainly look for the detection of some accomplices, as he would scarcely enter into any correspondence for the betrayal of his country, unless he had a party on whose cooperation he could depend.

The intestine divisions which have so long distracted the republic of Buenos Ayres are at last ended, and peace is made between the leaders of the several factions: not, however, till they have reduced the country to a miserable condition, the finances being completely exhausted, and from the neglected state of commerce and agriculture, owing to the insecurity of private property in a country town by civil dissensions, a long period must elapse before they can recover any degree of prosperity. They have taken possession of the Falkland Islands, which, with Terra del Fuego, are to

be erected into a military government.

The Emperor of Brazil has recalled his daughter, the Queen of Portugal, to his own court, wisely judging that to be the most proper residence for her till she can be securely placed upon her European throne: she has therefore quitted England on her return, in company with the Emperor's young consort. Terceira, the only part of her Majesty's dominions which is found faithful to her authority, has beaten off and completely destroyed the fleet sent against it by Don Miguel; the invading army lost twelve hundred men in killed, wounded, and prisoners; and most of the latter have since joined the forces of the conquerors, and are now serving in the ranks of the Constitutionalists. This is no doubt a severe blow on the usurper, who, from his poverty, had much difficulty in preparing the expedition; but it cannot affect his position on his niece's throne.

ECCLESIASTICAL INTELLIGENCE.

THE LATE DR. CRANE, MINISTER OF PADDINGTON.

This exemplary and pious Clergyman, after having with great fidelity discharged the duties of Rector of the parish of Stockton, in Warwickshire, for several years, was collated to the perpetual curacy of Paddington by the present Archbishop of Canterbury, whilst Bishop of London, in the year 1820, and immediately applied himself to the performance of the important duties of his new charge, with an earnestness and assiduity fully proportioned to the exigencies of a large and rapidly increasing population. By his conscientious and able superintendence of its parochial concerns—by the frequency and regularity of his pastoral visits to every family in the parish—by the soundness, perspicuity, and solemnity of his discourses, and by his exactness in the performance of the services of our admirable Liturgy, he rapidly gained and uniformly preserved the affectionate regard and entire respect of the people committed to his care: whilst his undeviating attention to the affairs of the two venerable Societies in connexion with the Church;* and, in social intercourse, his habitually cheerful and animated temper, his varied sources of information, and his love of divine harmony, secured to him, in an eminent degree, the cordial support and approbation of his superiors in the Church, and endeared him not only to the surrounding Clergy, but to all who knew him.

Notwithstanding the increasing infirmity of his vision, which latterly amounted to total obscuration of sight, he continued with unabated earnestness to perform his parochial duties, to administer the occasional offices of the Church, and to exhort his parishioners from the pulpit. He quitted this scene of trial, in the 69th year of his age, happy, in that the violence of his sufferings, which were mercifully shortened, exempted him from that long period of weakness and decay, which is frequently the most distressing accompaniment of old age, and weighs down the spirits of the active servants of their crucified Lord and Saviour with heaviness and sorrow.

* He projected the plan, and zealously promoted the publication of the Family Bible, and was very instrumental in forwarding the great extension of the Society, by which the interests of the Church have been so materially promoted both at home and abroad.

The Dean and Chapter of Wells, at the instance of the respected and talented Diocesan, are about to revive the Grammar School in Wells, where the Choristers of the Cathedral will be classically educated, according to ancient custom.

NEW CHURCHES.

The following new Churches have been consecrated:—

CHESTER, St. Bridget's, by the Bishop of the Diocese. It contains accommodations for 900 persons, including 400 free sittings.

FLEET, Dorset, by the Bishop of Bristol.

MOORGATE, in the Parish of Clareborough, Notts, by his Grace the Archbishop of York.

READING, Trinity Church, Berks, by the Bishop of Salisbury.

SHIFFIELD, by the Bishop of Winchester.

STOKE, near Wareham, Dorset, by the Bishop of Bristol.

TUNBRIDGE WELLS, Kent, by the Bishop of Rochester. It contains 1500 sittings, of which number 800 are free.

The foundation stone has been laid of each of the following new Churches:—

Bedminster, near Bristol; **Cheltenham**; **St. John**, at Forton, in the Parish of Alverstoke, Hants; **Holbeck**, York; **St. Paul**, Warrington; **Wordsley**, near Stourbridge.

BRISTOL.—Contributions amounting to 2,900*l.* have been made towards erecting a new Church for the out-parish of St. Philip and St. Jacob, in that city.

HASLINGDEN.—This Church has been enlarged, so as to contain 518 additional sittings, of which number 462 are to be free.

ORDINATIONS.—1829.

<i>Chester</i>	<i>Aug. 9.</i>	<i>Hereford</i>	<i>Sep. 6.</i>	<i>Winchester</i>	<i>July 5.</i>
<i>Chichester</i>	<i>July 26.</i>	<i>Lich. & Cov.</i>	<i>July 5.</i>	<i>Worcester</i>	<i>July 25.</i>
<i>Gloucester</i>	<i>June 28.</i>	<i>London</i>	<i>June 14.</i>	<i>York</i>	<i>July 26.</i>
		<i>St. David's</i>	<i>Aug. 16.</i>		

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Adams, William	B. A.	Queen's	Camb.	Winchester
Allen, Thomas Lingen	B. A.	Worcester	Oxf.	Hereford
Askew, John	B. A.	Emmanuel	Camb.	Gloucester
Atherley, Henry Fox	B. A.	Trinity	Camb.	Chichester
Auriol, Edward	B. A.	Christ Ch.	Oxf.	London
Baker, John Norgrove	B. A.	St. John's	Camb.	Hereford
Bannatyne, Charles	B. A.	Balliol	Oxf.	London
Baring, Frederick	S.C.L.	Christ	Camb.	Winchester
Bayley, W. F. R.	M. A.	St. John's	Camb.	Gloucester
Beardon, Frederick Fleming	B. A.	Oriel	Oxf.	Winchester
Bedford, Paul Austin	B. A.	Clare Hall	Camb.	London
Bentall, John	B. A.	Trinity	Camb.	London
Biddulph, John	B. A.	Clare Hall	Camb.	Lichfield
Blackburne, Jonathan	B. A.	St. John's	Camb.	Chester
Bowen, J.				St. David's
Bradford, Thomas	B. A.	Magdalene	Camb.	Chester
Braine, John	B. A.	Trinity	Camb.	London
Brander, Boulton	B. A.	Queen's	Camb.	London
Bricknell, William Simeon	M. A.	Worcester	Oxf.	Gloucester
Cartwright, Theodore John	B. A.	University	Oxf.	Chester
Cassels, Andrew	B. A.	St. John's	Camb.	Chester
Cole, George	B. A.	Corpus Christi	Camb.	Chester
Corser, John	B. A.	Trinity	Camb.	Lichfield
Coster, Nathaniel Allen				London
Cozens, J.				St. David's
Cupias, Thomas	B. A.	Queen's	Camb.	London
Davis, D.	B. A.	Brasenose	Oxf.	St. David's
Dixon, William	B. A.	Christ Ch.	Oxf.	Chester
Du Pre, William Maxwell	B. A.			London

Name.	Degree.	College.	University.	By Bishop of
Elliott, Charles.....	B. A.	St. Edmund Hall	Oxf.	London
Escott, William Sweet.....	S.C.L.	Fell. New.	Oxf.	Hereford
Evans, R. D.	B. A.	Trinity	Dublin	Hereford
Evans, W.	B.C.L.			St. David's
Fletcher, William Kew	M. A.	Magdalene	Camb.	Lichfield
Foley, John	B. A.	Fell. Wadham	Oxf.	Worcester
Gibson, Robert.....	B. A.	Corpus Christi	Camb.	London
Goodwin, Henry John	B. A.	Emmanuel	Camb.	Lichfield
Greswell, Francis Hague	B. A.	Fell. Brasennose	Oxf.	Chester
Griffiths, J.				St. David's
Harrison, Richard Hopkins.....	B. A.	Trinity	Oxf.	Hereford
Harrison, Thomas	B. A.	Trinity	Dublin	Chester
Harrison, T.	B. A.	Trinity	Dublin	Hereford
Heathcote, Gilbert Wall	S.C.L.	Fell. New	Oxf.	Hereford
Hill, George Delgarno	B. A.	Trinity	Oxf.	Hereford
Hornby, Robert	B. A.	Downing	Camb.	Chester
Hubberley, Nathan	B. A.	St. John's	Camb.	Lichfield
Jetter, John Andrew				London
Jones, J.				St. David's
Jones, J.				St. David's
Jones, T.				St. David's
Kenrick, Jarvis	B. A.	Trinity	Camb.	London
Leigh, George	B. A.	Brasennose	Oxf.	Chester
Lloyd, W.				St. David's
Mackecknie, Somersall Richards	B. A.	St. John's	Camb.	London
Mainwaring, John	B. A.	Caius	Camb.	Norwich
Malthus, Henry	B. A.	Trinity	Camb.	Winchester
Matthie, Hugh	B. A.	Pembroke	Oxf.	Worcester
Metcalf, W.				Chester
Mickleburgh, James	B. A.	St. Bee's Coll.	Camb.	Gloucester
Nicholls, William				London
Osborn, Edward	B. A.	Oriel	Oxf.	Winchester
Owen, J.				St. David's
Owen, J.				St. David's
Packer, Richard Waldegrave	B. A.	Cath. Hall	Camb.	Chichester
Page, Robert Leman	B. A.	Emmanuel	Camb.	London
Pearson, John	B. A.	Trinity	Camb.	Chichester
Penfold, James	B. A.	Christ	Camb.	Chichester
Piercy, John	S.C.L.	Cath. Hall	Camb.	Worcester
Powell, Frederick	B. A.	Christ Ch.	Oxf.	Worcester
Powell, Walter Posthumus	B. A.	Worcester	Oxf.	Hereford
Prichard, H.				St. David's
Pugh, Evan	B. A.	Jesus	Oxf.	Hereford
Reyroux, Frederick	B. A.	St. Edmund Hall	Oxf.	London
Rocke, Thomas James	B. A.	Downing	Camb.	Worcester
Rose, George	B. A.	Trinity	Camb.	London
Sadler, J.	B. A.	St. John's	Camb.	York
Sanford, George William	B. A.	Trinity	Camb.	Lichfield
Shuttleworth, Edward.....	B. A.	St. John's	Camb.	Chester
Simpson, Joseph	B. A.	St. John's	Camb.	Chester
Smith, Augustus	B. A.	Trinity	Camb.	Winchester
Smith, William				London
Spurrell, B.	B. A.	St. John's	Camb.	York
Staupole, Andrew Douglas	B.C.L.	Fell. New	Oxf.	Hereford
Tayleur, Charles	B. A.	Trinity	Camb.	London
Taylor, Montague James	B. A.	Brasennose	Oxf.	Chichester
Tordiff, John	B. A.	Queen's	Oxf.	Gloucester
Trimmer, Henry Syer	B. A.	Merton	Oxf.	London
Trower, Walter John	M. A.	Fell. Oriel	Oxf.	Chichester
Trye, Charles Brandon	B. A.	Brasennose	Oxf.	Gloucester
Tucker, Dennis	B. A.	St. Peter's	Camb.	Winchester
Twells, R.	B. A.	Trinity	Camb.	York

Name.	Degree.	College.	University.	By Bishop of
Tyrwhitt, James Bradshaw	B. A.	Jesus	Camb.	Worcester
Webster, William	B. A.	Trinity	Camb.	London
Wedgwood, Robert	B. A.	Trinity	Camb.	Lichfield
Weybridge	B. A.	St. John's	Camb.	Gloucester
Wharton, George	B. A.	St. John's	Camb.	Hereford
Whitcombe, Philip	B. A.	Brasennose	Oxf.	Hereford
Williams, J.				St. David's
Williams, J.				St. David's
Winston, William				St. David's
Wither, Lovelace Bigg	M. A.	Oriel	Oxf.	Winchester
Young, John	M. A.	Trinity	Camb.	Lichfield

PRIESTS.

Attwood, George	M. A.	Fell. Pemb.	Camb.	Chichester
Bateman, Josiah	B. A.	Queen's	Camb.	Lichfield
Baxter, John Alexander	B. A.	St. John's	Camb.	Lichfield
Bernard, Samuel Edmund	B. A.	Magdalene	Camb.	Lichfield
Birch, Charles	B.C.L.	Trinity Hall	Camb.	Lichfield
Bird, Charles	B. A.	Jesus	Oxf.	Hereford
Blundell, William Dickson	M. A.	Brasennose	Oxf.	Chester
Boissier, George Richard	B. A.	Magdalene	Camb.	London
Bridge, Thomas Lee	B. A.	Queen's	Camb.	London
Brown, John	B. A.	Exeter	Oxf.	London
Bull, William	B. A.	St. John's	Camb.	London
Burrow, Thomas	B. A.	Queen's	Camb.	Lichfield
Campbell, John Courtenay	B. A.	University	Oxf.	Gloucester
Cartmel, George	B. A.	Pembroke	Camb.	London
Chell, John	B. A.	St. John's	Camb.	Gloucester
Clarke, Thomas	B. A.	Pembroke	Oxf.	London
Cooper, James		St. Bee's Coll.		Chester
Cox, Edward Bethell	B.C.L.	Christ	Camb.	Winchester
Dalton, J.				St. David's
Dashwood, Samuel Vere	B. A.	Brasennose	Oxf.	London
Davies, William	B. A.	St. Edmund Hall	Oxf.	Chichester
Dophin, John	B. A.	Trinity	Camb.	London
Dowling, John Goulter	B. A.	Wadham	Oxf.	Gloucester
Downall, John	M. A.	Magdalen Hall	Oxf.	Chester
Duffus, John	B. A.	Queen's	Oxf.	Gloucester
Evans, J.				St. David's
Fisher, Ralph Watkins	B. A.	Clare Hall	Camb.	Chester
Gibbs, Joseph	B. A.			Chester
Godmond, Christopher Francis	B. A.	Queen's	Oxf.	London
Griffith, Charles	B. A.	Christ Ch.	Oxf.	St. David's
Gwillym, Richard	M. A.	Brasennose	Oxf.	Chester
Haden, John Clarke	B. A.	Corpus Christi	Camb.	Winchester
Hampton, H.				St. David's
Harding, Thomas	B. A.	Worcester	Oxf.	London
Heathcote, Robert Boothby	B. A.	St. John's	Camb.	London
Hey, Samuel	B. A.	Corpus Christi	Camb.	Lichfield
Hodges, John Julius	B. A.	Queen's	Camb.	Hereford
Hone, Richard Brindley	B. A.	Brasennose	Oxf.	Winchester
Hoole, John	B. A.	Wadham	Oxf.	London
Hughes, J.				St. David's
Hume, William Wheler	B. A.	St. John's	Camb.	Winchester
Irvine, Robert	M. A.	Magdalen Hall	Oxf.	Winchester
Jones, D. L.				St. David's
Jones, J.				St. David's
Kelly, Walter	B. A.	Caius	Camb.	London
Kinchant, John R. Nathaniel	B. A.	Queen's	Camb.	Hereford
Lawrence, Charles	B. A.	Brasennose	Oxf.	Chester
Lay, John Ward	B. A.	St. John's	Camb.	London

Ecclesiastical Intelligence.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Leapingwell, Arthur	B. A.	St. Peter's	Camb.	London
Lee, John William Thomas	B. A.	Trinity	Dublin	Winchester
Lee, Philip Henry	B. A.	Fell. of Brasen.	Oxf.	Chester
Lewis, D. P.	B. A.	Trinity	Camb.	Chichester
Lyall, Alfred	B. A.	Brasennose	Oxf.	Chester
Machell, James	B. A.	Christ Church	Oxf.	Chichester
Matthews, John	B. A.	Magdalen Hall	Oxf.	Gloucester
Mayo, William	S. C. L.	Trinity Hall	Camb.	Hereford
Mereweather, Francis	B. A.	Christ	Camb.	Hereford
Mossop, Sharpe		St. Bee's Coll.		Chester
Murrell, John	B. A.	Merton	Oxf.	London
Nettleship, William	M. A.	St. Peter's	Camb.	Worcester
Osborne, Edward				London
Palmour, J. D.	B. A.	Pembroke	Oxf.	St. David's
Parker, Samuel Hay	B. A.	St. John's	Camb.	Worcester
Parr, Thomas	B. A.	Trinity	Camb.	Hereford
Peel, Robert	M. A.	Fell. of Worcester	Oxf.	Gloucester
Philpot, Joseph Charles	B. A.	Queen's	Camb.	Winchester
Picton, Jacob	B. A.	Trinity	Camb.	Chester
Povah, John Vidgen	B. A.	Queen's	Oxf.	London
Priestman, John Smith	B. A.	Queen's	Oxf.	Chester
Pullen, Benjamin William				Chester
Pye, William	B. A.	Stud. of Chr. Ch.	Oxf.	Worcester
Raines, Francis Robert				Chester
Ramsden, Thomas Lagden	B. A.	St. John's	Oxf.	London
Randall, James	M. A.	Trinity	Oxf.	Winchester
Reeves, Henry	B. A.	Clare Hall	Camb.	Chichester
Richards, Edward Bridges	B. A.	Jesus	Oxf.	Winchester
Richards, J.				St. David's
Richardson, A. H.	M. A.	Fellow of Merton	Oxf.	St. David's
Ricketts, William	B. A.	Queen's	Oxf.	Hereford
Saunders, John				Winchester
Saunders, S. W.				St. David's
Sharpe, Frederick William	B. A.	Emmanuel	Camb.	Lichfield
Shaw, Charles James	B. A.	Trinity	Camb.	Chester
Shaw, Robert William	B. A.	Christ Church	Oxf.	London
Staunton, William	B. A.	Christ	Camb.	Lichfield
Tanner, James	B. A.	Queen's	Oxf.	Winchester
Thomas, D.	B. A.	Caius	Camb.	St. David's
Todd, John	B. A.	Fellow of Queen's	Camb.	Chester
Venn, John	B. A.	Clare Hall	Camb.	London
Victor, Henry Hasted	B. A.	Exeter	Oxf.	Winchester
Walker, Charles Edward	B. A.	Magdalen Hall	Oxf.	Chester
Walker, William Fullarton	B. A.	Queen's	Camb.	Hereford
Watkins, Thomas	B. A.	Stud. Chr. Ch.	Oxf.	Worcester
Watson, John David	M. A.			St. David's
Williams, John				St. David's
Williams, T.				St. David's
Williams, W.	B. A.	Trinity	Camb.	Lichfield
Wood, Hugh	B. A.	Merton	Oxf.	London
Woodruff, John	B. A.	Trinity	Camb.	Winchester
Young, Edward				

Deacons, 102—Priests, 101—Total, 203.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baring, Frederick	Domestic Chapl. to H. R. H. the Duke of Clarence
Champnes, Charles	Domestic Chapl. to H. R. H. the Duke of Clarence
Gell, Philip	Minister of St. John's, Derby
Nettleship, William	Lecturer of St. Andrew, Droitwich
Saunders, Augustus Page	Chapl. to the Bishop of Oxford

PREFERTMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Barron, Francis	Chapl. to the Earl of Aboyn { to Margate, New Ch.	Kent	Canterb. Vic. of Margate	
Blackett, J. A.	Heddon-on-the-Walls, V.	Northum.	Durham Lord Chancellor	
Borton, Charles	Wickhambrook, V.	Suffolk	Norwich Lord Chancellor	
Boyatt, W. jun.	Whitacre Burgh, R.	Norfolk	Norwich Rev. W. Boyatt, jun.	
Clarkson, Isaac	Wednesbury, V.	Stafford	Lichfield Lord Chancellor	
Coleridge, E. Ellis	Buckrell, V. Crawley, R. with Hunton, C.	Devon	Exeter D. & C. of Exeter	
Dampier, H. T.	{ and Westwrating, V. to Preb. in Cath. Ch. of Ely	Camb.	Ely D. & C. of Ely	Bishop of Ely
Daubeny, E. A.	Domestic Chapl. to Right Hon. Ann Margaret Dowager Vis. Anson { and Hampnett, R. with Stowell, R. to hold by disp. Ampney Crucis, V.	{ Gloucest.	{ Gloucest. Ld. Stowell	Ld. Chancellor
Davys, M. Richard	Theddlethorpe, All Saints', V.	Lincoln	Lincoln Bp. Lincoln, by lapse	
Dobson, John	Brandeisburton, R.	E. York	York St. John's Coll. Camb.	
Dyke, Henry	Pelynt, V.	Cornwall	Exeter J. Buller, Esq.	
Heptinstall, R. H.	{ Capesthorpe, P. C. and Siddington, P. C.	{ Chester	Chester Davies Davenport, Esq.	
Hustler, J. D.	{ Great Fakenham, R. to Euston, R.	{ Suffolk	Norwich Duke of Grafton	
Ingram, R.	Mellor, C.	Lancash.	Chester Vic. of Blackburne	
Law, P. C.	Hawkshead, P. C.	Lancash.	Chester Chanc. of D. of Lanc.	
Marsh, William	Colchester, St. Peter, V. { to Birmingham, St. Thomas, C.	{ Essex	London Rev. C. Simeon	
Ollivant, Alfred	Vice Princ. of St. David's Coll.	{ Warw.	Lichfield Bp. of Lichfield*	
Park, G.	{ to 3d Cursal in Cath. Ch. of St. David's		Bp. of St. David's	
Pedder, John	Over Darwen, C. { Garstang, V. to Northenden, R.	Lancash.	Chester Vic. of Blackburne	
Roberts, William	Dunton Bassett, V.	Chester	{ Rev. John Pedder	
Taylor, Henry	{ Stokeham, V. with Sherford, C.	Leicester	{ D. & C. of Chester	
Ward, Robert	Master of the Grammar School, Thetford	Lincoln	C. Payne, Esq.	
Ware, James	{ to Santon, R.	Norfolk	Norwich Corp. of Thetford	
Wilson, William	Wyverstone, V.	Suffolk	Norwich Mrs. Ursula Ware	
Woolley, C. B.	Field Broughton, C.	Lancash.	Chester Ld. G. A. H. Cavendish	
Wright, Henry	Thrusington, V.	Leicester	Lincoln Earl of Essex	
	Winckleigh, V.	Devon	Exeter D. & C. of Sarum	

CLERGYMEN DECEASED.

Crane, C. D. D.	Chapl. to the Earl of Carlisle { and Paddington, P. C.	Middlesex	London Bishop of London	
Deake, John	St. Athans, R. { and St. Bride's, R.	Glamorg.	{ R. Jones, Esq.	
Dunn, James	Melton Parva, V. { and Preston St. Mary, R.	Moun.	{ T. Matthews, Esq.	
Fretwell, John	Covenham St. Barth. R. { and Winceby, R.	Norfolk	{ Norwich Emm. Coll. Camb.	
Glasse, J.	Pencombe, R. { Chivelston, R.	Suffolk	{ Lincoln Lincoln	{ Rev. J. Fretwell
Holdsworth, C.	{ and Stokeham, V. with Sherford, C.	{ Devon	{ Hereford Hereford	{ Lord Chancellor
Houston, R. R.	Arlesley, V. with Astwich, R.	{ Bedford	Lincoln R. Houston, Esq.	

* The Rector of St. Martin having relinquished his right of presentation.

Name.	Preferment.	County.	Diocese.	Patron.
Jewell, William ..	Burgh, R. & Hackford, R.	Norfolk	Norwich	G. H. Holley, Esq.
Kilshaw, Richard..	Barkston, R.	Lincoln	Lincoln	Preb. of N. Grantham in Cath. Ch. of Sarum
Knipe, Philip ..	Field Broughton, C.	Lancash.	Chester	Lord G. Cavendish
Lefroy, Benjamin ..	Ashe, R.	Hants.	Winchest.	Trustees of the late Rev. J. H. Lefroy
Lowe, Jeremiah ..	Great Saxham, R.	Suffolk	Norwich	Robert Muir, Esq.
Manning, H. C. ..	Burgh Castle, R. & Santon, R. & Thetford, St. Peter's, R.	Suffolk	Norwich	Lord Chancellor Corp. of Thetford
	St. Cuthbert, R.	Norfolk	Norwich	Earl of Albemarle
Taylor, Robert ..	Somborne Kings, V. & Little, C. & Stockbridge, C.	Hants	Winchest.	Sir Charles Mill, Bart.
Williams, J. ..	Eyton, C.		Hereford	Hereford Vic. of Eye
Williams, John ..	Llansadurnen, R. with Llangharm, V.		Caermar.	St. David's Rev. T. Watkins

Name.	Residence or Appointment.	County.
Bloor, Matthew	Late Curate of Over and Pulford	Cheshire
Carter, John	Formerly Head Mast. of the Gramm. School ..	Lincoln
Leigh, George	Middlewich	Cheshire
Mackereth, M.	Mast. of Grammar School, Thornton	York
Roope, John	Adam Street, Adelphi, London	Middlesex
Smith, Francis Grosvenor ..	Maidstone	Kent
Smith, Hely Hutchinson ..	Great James Street, Bedford Row	Middlesex
Trevethan, Thounas	Helston	Cornwall
Williams, Thomas	Preston Candover	Hants

UNIVERSITY INTELLIGENCE.

OXFORD.

MARRIED.

The Rev. Walter John Trower, B. A. Fellow of Oriel College, eldest son of John Trower, Esq. of Muntham, in Sussex, to Elizabeth, eldest daughter of Chas. Goring, Esq. of Whiston Park, in the same county.

At Bangor Cathedral, by the Rev. J. H. Cotton, LL. B. Vicar of Bangor, the Rev. John Jones, B. D. Fellow of Jesus College, to Jane, daughter of J. Jones, Esq. of Penrhos Bradwen, Holyhead.

CAMBRIDGE.

MARRIED.

At Hackford, Norfolk, the Rev. J. H. Harris, M. A. Fellow of Clare Hall, to Charlotte Ann, daughter of the Rev. J. B. Collyer, of Hackford Hall.

At Malahide, near Dublin, the Rev. Thomas Spencer, Fellow of St. John's College, and Perpetual Curate of Charterhouse Hinton, near Bath, to Anna Maria, only daughter of the late Major Brooke, of the Bengal Artillery, and grand-daughter of the late Colonel Brooke, Governor of St. Helena.

NOTICES TO CORRESPONDENTS.

"U. Y." has been received.

"M." and "T. G." shall hear from us shortly.

"Exeter Meeting," and the "National Society Report," stand over for want of room.

Upon further consideration, we find the suggestions of "A Scotch Episcopalian" to be impracticable.

ERRATUM.

Page 570, line 8, for *fine*, read *pine*.